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THE WORKS OF DR. JOHN EACHARD,

Late Master of CATHARINE-HALL, CAMBRIDGE.

IN THREE VOLUMES.

CONSISTING OF

The GROUNDS and OCCASIONS OF The CONTEMPT of the CLERGY:

His DIALOGUES on the WRITINGS OF MR. HOBBS,

AND OTHER TRACTS.

A NEW EDITION,

With a SECOND DIALOGUE on the Writings of MR. HOBBS,

Not printed in any former EDITION;

AND

Some ACCOUNT of the LIFE AND WRITINGS OF THE AUTHOR.

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MDCCLXXIV.

LIFE AND WRITINGS

OF

DR. JOHN EACHARD.

THE lives of learned men, and
especially philosophers and di-
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THE lives of learned men, and eſpecially philoſophers and divines, are generally ſpent in the ſhade of obſcurity; amongſt books and manuſcripts, in ſchools and colleges; amongſt men unacquainted with the intrigues of courtiers and ſchemes of ſtateſmen; amongſt ſuch as are ſtrangers to all the noiſe and parade of the military, and the tumult and buſtle of the buſy and commercial part

of the world: the ſole ambition of ſtudious men is, generally at leaſt, to make literary conqueſts, and to extend the boundaries of ſcience.

From a life thus private and inactive, no materials can be obtained to amuſe the common readers of biography, who require actions more ſplendid and vigorous, and occurrences more varied and ſtriking. They can find little or no entertainment in ſuch narratives as rarely contain more than accounts of learned controverſies acutely managed, or of clerical duties faithfully diſcharged.

All that we can gather relating to the life of Dr. John Eachard, may be comprized in a very narrow compaſs.

He was born of a good family in the county of Suffolk. After being inſtructed in the firſt elements of learning

ing at a grammar-ſchool, he was ſent to Catharine-hall, in the univerſity of Cambridge, where he was admitted May 10, 1653; and was elected Fellow, July 9, 1658. He took the degree of Batchelor of Arts 1656, and that of Maſter in 1660.

In 1670, he publiſhed his celebrated work, called, 'The Grounds and Occaſion of the Contempt of the Clergy and Religion enquired into.' It was attacked by an anonymous writer, the following year, in 'An Anſwer to a Letter of Enquiry into the Grounds,' &c. And by Barnabas Oley and ſeveral others, and amongſt the reſt the famous Dr. John Owen, in a preface to ſome ſermons of W. Bridge.*

Eachard replied to the firſt, in 'Some Obſervations upon an Anſwer to his

* Formerly of Emanuel-college Cambridge.

Enquiry;' and in a few letters printed at the end of his book, intitled, 'Mr. Hobbs's State of Nature conſidered, in a Dialogue between Philautus and Timothy,' he took notice of the reſt of his opponents, whom he treats with leſs ceremony than his firſt anſwerer, though he does not conſider him as a perſon of great importance, or as a fair and candid enemy.

Soon after our author publiſhed a *ſecond dialogue between Philautus and Timothy; called, 'Some Opinions of Mr. Hobbs's conſidered.' †

In this as well as the former dialogue, he has employed all the powers

* This ſecond dialogue was never publiſhed in any edition of the author's works, the laſt of which was the twelfth.

† Dedicated to archbiſhop Sheldon, May 20, 1673.

of

of his wit to expoſe the falſe reaſoning and ſpecious ſophiſtry of the philoſopher of Malmeſbury. And ſurely the graveſt reader cannot help being highly diverted with the happy ſtrokes of fine humour and keen raillery, with which he has attacked, and entirely confuted the abſurd and dogmatical lectures of this inveterate enemy of true religion and ſound morals. All the ſerious and ſyſtematical books, written by the moſt eminent and learned of our divines, could never have rendered the philoſophy of Hobbs ſo contemptible as the incomparable dialogues of Echard, which contain the moſt judicious arguments, united with the moſt ſpirited ſatire, and the livelieſt mirth.

Upon the deceaſe of Dr. John Lightfoot, 1675, John Eachard was choſen in his room, Maſter of Catharine-hall;

and in the year following, he was created Doctor of Divinity, by a royal mandate.

It cannot be doubted, but that Eachard, who was maſter of ſuch admirable wit and fine fancy, united to a very competent ſhare of learning, with a temper equally chearful and benevolent, muſt have been a moſt agreeable companion and a welcome gueſt, wherever he went: yet that grave antiquary Antony Wood, in ſome part of his Diary, inſinuates, that one of the greateſt prelates of that age, Archbiſhop Sheldon, preferred the pleaſure of his ſociety to the enjoyment of our author's chearful and ſpirited converſation. Take the ſtory in his own words.

" Sunday Sir Leol. Jenkyns, took " with him in the morning, over the " water

" water to Lambeth, A. Wood; and af-
" ter prayers, he conducted him up to
" the dining-place room, where Arch-
" biſhop Sheldon received him, and
" gave him his bleſſing. There then
" dined among the company, John
" Eachard, the author of the 'Con-
" tempt of the Clergy,' who ſat at the
" lower end of the table, between
" the Archbiſhop's two chaplains,
" Sam. Parker, and Tho. Tomp-
" kins, being the firſt time the ſaid
" Eachard was introduced unto the ſaid
" archbiſhop's company. After din-
" ner the ſaid Archbiſhop went into
" his withdrawing-room, and Echard,
" with the chaplains and Ralph Snow,
" to their lodgings to drink and
" ſmoak. Sir Leol. Jenkyns, took
" then A. Wood by the hand, and
" conducted him into the withdraw-
" ing-room to the Archbiſhop." "

From this invidious narrative of the vain and conceited A. Wood, the very learned and reverend commentator of Pope's works has been induced to charge Archbiſhop Sheldon with want of diſcernment and taſte; and to repreſent him as a man, who could prefer the ſociety of the dulleſt fellow in the univerſe to that of one eminently diſtinguiſhed for his vivacity and wit. With ſubmiſſion to ſo great a writer, I muſt beg leave to ſay, that it is not difficult to make ſuch obſervations, nor very eaſy to ſupport them.

From the Diary itſelf, we may reaſonably ſuppoſe that the Archbiſhop, who was a friend and patron of the univerſity of Oxford, might think himſelf under a neceſſity to pay a little compliment to the man who was employed in writing the hiſtory of that learned ſociety, and to encourage him in the proſecution of the undertaking; and ſurely ſome marks of civility were due

to

to a writer, who, by indefatigable industry, had almoſt accompliſhed a very laborious, as well as uſeful work. It is very evident, that this prelate was a firm friend to our author, and as far as I can gueſs from his own words, a bountiful Mecænas to him: nay, in the dedication of his firſt dialogue, he produces his Grace as a ſtrong inſtance of the great and noble qualities inherent in human nature, in oppoſition to the philoſopher Hobbs, who endeavours to degrade her nobleſt works: ſuch a man then as Sheldon, who was univerſally acknowledged to be a moſt generous and munificent patron of learning; who was a ſtateſman, a courtier and an accompliſhed gentleman, certainly knew how to diſtinguiſh between the dull, though uſeful qualities of an Antony Wood, and the brighter talents of a John Eachard.

It may not perhaps be unentertaining to the reader, to give ſome account of an old cuſtom, which gave riſe to Dr. Warburton's reflection.

It was a practice, I ſuppoſe, from time immemorial, when any gueſts dined at Lambeth, for the Archbiſhop, when dinner was over, and after drinking two or three loyal toaſts, to invite ſome part of the company into a withdrawing-chamber. The reſt went up with the chaplains into their own room, ſituated in the higheſt tower of the palace, where they amuſed themſelves with a pipe of tobacco, as honeſt Wood ſays, and a ſober glaſs till the bell invited the family to prayers.

In Archbiſhop Potter's time, I am told, this old cuſtom received ſome ſmall alteration: after the uſual toaſts, that prelate invited ſuch of the company

pany as choſe it, to drink coffee in another room, and immediately withdrew.

At length Archbiſhop Secker made a very conſiderable alteration in the etiquette of the palace of Lambeth, ſo far at leaſt as regards the matter in queſtion. He broke through the ſtrange and unpolite practice of diſtinguiſhing one gueſt from another. He laid aſide the auſterity of the high ſacerdotal character, as unfit for feſtivity, and converſed at his table with the eaſe and freedom of a private gentleman. His conſtant method of entertaining his gueſts, was ſuch as became the Primate of all England, who ought to be at once a pattern of hoſpitality, and an example of ſobriety. His meals were chearful, and always ſeaſoned with diſcourſe equally agreeable and inſtructive to all who were invited. When the hour of parting ar-

arrived, all the company went away together.

Dr. Eachard died in 1697, and was ſucceeded in the Maſterſhip of Catharine-hall, by Sir William Dawes.

Eachard's works, we have reaſon to believe, were for a long time, the favourite companion both of divines and laymen. Swift ſpeaks of them with reſpect. He ſeems indeed to have read our author with attention, and to have greatly profited by him. An ingenious gentleman aſſured me, that ſome outlines of the Tale of a Tub, might be traced in the writings of Eachard. This I am afraid is going too far. Certain it is, that this writer was endowed with a very large ſhare of wit, which he employed to the beſt and nobleſt purpoſes, to the defence of religion and morality when attacked by a philoſopher, who laid claim to the

the reputation of a great ſcholar, and a profound mathematician. Eachard had beſides a vein of humour peculiar to himſelf, much uſeful learning, a ſtrong manner of reaſoning, without the appearance of it, and above all an uncommon ſkill in turning an adverſary into ridicule; in which no writer has ſince exceeded, nor perhaps equalled him. Let us not forget too, that he poſſeſſed an inexhauſtible fund of good-nature, with the moſt eaſy and laughing pleaſantry: qualities, which the haughty and ſplenetic Swift could never enjoy.

The celebrated Dean of St. Patrick turns his pen too frequently into a ſcalping-knife, and makes his wit the executioner to his ill-nature. Not content to overcome his antagoniſt by the ſtrength of his abilities and the force of his argument, Swift treats him, as if he were not only the dul-

leſt

leſt, but the vileſt of mankind. It is not enough for him to conquer, unleſs he tramples too upon his enemy: he frequently ſelects the moſt opprobrious terms and ſhocking expreſſions he can find in the Engliſh language; and throws them about at random on perſons in the moſt exalted, as well as the loweſt ſtations: on princes and ſtock-jobbers; chancellors and printers; dutcheſſes and coiners; ſtateſmen and news-writers; biſhops and uſurers; fine ladies and lewd rakes.

Eachard contents himſelf with hunting down the argument of his opponent, and rarely meddles with the man: he thinks it ſufficient, if he can prove him a dull and affected, a foppiſh and pedantic, an ignorant and a fooliſh reaſoner. He wiſhes not to render him hateful to the populace, or obnoxious to the government. He laughs in his antagoniſt's face at the very

very time he diſarms him; then helps him to his ſword again, and humourouſly rallies him for not knowing how to uſe it. In ſhort Eachard's diſcuſſion of an argument or confutation of a book diveſted of that ſeverity and acrimony, with which theological diſputes are too often maintained, reſembles a feaſt, where eaſy wit, ſprightly humour, good-nature and good ſenſe form the moſt agreeable part of the entertainment.

The inſcription on Dr. Echard's tomb, will ſhew his character in a new light. A wit is ſuppoſed by ſome people to be a worſe member of ſociety in proportion to the ſhare he poſſeſſes of that dangerous quality, which as often excites our hatred as our admiration. This amiable man was as reſpectable for the benevolence of his mind, as the extent of his capacity. He executed the truſt repoſed in him of Maſter

ter of his college, with the utmoſt care and fidelity, to the general ſatisfaction of the Fellows, and with the approbation of the whole univerſity. He was extremely anxious to rebuild the greateſt part, if not the whole of Catharine-hall, which had fallen into decay: but unhappily for the college, he died before he could accompliſh his generous deſign. However, he lived long enough to give that beautiful front, which the inſcription ſo juſtly celebrates: and this he effected by the moſt painful aſſiduity in procuring liberal contributions from his learned friends, and conſiderable largeſſes from his rich acquaintance, who could not reſiſt the power of his perſuaſive eloquence; and laſtly, by beſtowing the little all he was maſter of.

He lies buried in the chapel of Catharine-hall: over his tomb is the following inſcription which will be a laſt-

laſting monument of Dr. Eachard's worth, and of the gratitude of the learned ſociety to which he belonged.

Tibi habeas, Catherina, hoc mortale depoſitum
Et in penetralibus tuis requieſcere ſinas
Viri vere magni
Tenues haſce exuvias:
Si quæras cujæ ſint, vix lapides tacere poterunt.
Fundatorem ſuum
Johannem Eachard S. T. P.
Academiæ Cantabrigienſis bis Pro-Cancellarium,
Hujus aulæ cuſtodem vigilantiſſimum,
De utraque optime meritum.
Videſne lector, novam hanc collegij faciem
Quam pulchra ex ruinis aſſurgit!
Totum hoc muſarum non indecorum domicilium,
Secundus hujus Romæ Romulus,
Poſſet vocare ſuum.
Huic operi intentus, liberalitate partim ſua
Illaque maxima, (cum pauperis inſtar viduæ
In hoc Gazophylacium totum ſuum conjeciſſet.)
Partim alienâ, quam vel amicitia inter doctiores,
Vel ſuadela (quâ plurimum pollebat)
Inter divitiores unde quaque acciverat,
Huc uſque reſtauravit collegium.
Et ſi diutius fata peperciſſent
Antiqua Ædificia diruendo,
Nova extruendo,
Nullum non movendo lapidem,
(Quæ erat optimi hominis indefeſſa induſtria,)

Quod

Quod ſordidum, ruinoſum
Et vix collegij nomine indigitandum
Invenerat,
Elegans, magnificum
Et ab omni parte perfectum
Reliquiſſet.
Obijt Julij 7mo 1697.
Ætatis LXI.

N. B. The greateſt part of the hiſtorical facts in this narrative are taken from the account of Dr. Eachard's life, in the General Dictionary. The reverend Mr. Farmer of Emanuel-college, has enabled the editor to correct ſome miſtakes, and ſupply ſome deficiencies of that work.—The reader is likewiſe obliged to him for the elegant inſcription on the tomb of Dr. Eachard.

T. D.

POST-

POSTSCRIPT.

AFTER I had finiſhed what I had to ſay, concerning the life and writings of Dr. Eachard, a gentleman of the greateſt eminence in the learned world acquainted me that Mr. Dryden in his life of Lucian, prefixed to the tranſlation of his works, had beſtowed a very great, as well as juſt encomium on our author's Dialogues againſt Hobbs.

I read the paſſage in queſtion with great pleaſure. Nothing could afford me more ſatisfaction, than to find my opinion of theſe Dialogues confirmed by the teſtimony of ſo diſtinguiſhed a writer, and ſo conſummate a judge as Mr. Dryden. He very happily com-

compares Eachard's manner of attacking the Philoſopher, to the ſkill of a complete fencer, who, by his nimble paſſes, runs his ſword into his enemy's body, before he has time to make his defence. The Scots have a proverbial expreſſion ſtill more applicable to the fly raillery and quick wit of Hobb's merry antagoniſt:

"He cuts your leg Sir, without "touching your ſtocking."

In tranſcribing what Mr. Dryden has ſaid of Dr. Eachard, I ſhall make the reader ſome amends for troubling him with ſo many trite obſervations of my own.

"The way which Lucian choſe of "delivering theſe profitable and plea-"ſing truths, was that of Dialogue. "A choice worthy of the author, hap-"pily followed by Eraſmus, and Fon-

" tenelle particularly, to whom I " may juſtly add a triumvir of our " own, the reverend, ingenious and " learned Dr. Eachard, who by uſing " the ſame method, and the ſame in- " gredients of raillery and reaſon, has " more baffled the philoſopher of " Malmſbury, than thoſe who aſ- " ſaulted him with blunt heavy argu- " ments drawn from orthodox divi- " nity: for Hobbs foreſaw where " thoſe ſtrokes would fall, and leapt " aſide before they could deſcend; but " he could not avoid thoſe nimble " paſſes, which were made on him, " by a wit more active than his own, " and which were within his body be- " fore he could provide for his de- " fence." Dryden's life of Lucian, p. 44, 45.

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II. Obſervations on an Anſwer to the Enquiry; in a Second Letter to the Same.

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THE PREFACE TO THE READER.

I Can very eaſily fancy, that many, upon the very firſt ſight of the title, will preſently imagine, that the author does either want the great tithes, lying under the preſſure of ſome pitiful vicarage; or that he is much out of humour, and diſſatisfied with the preſent condition of affairs; or laſtly, that he writes to no purpoſe at all, there having been abundance of unprofitable adviſers in this kind.

As to my being under ſome low church diſpenſation you may know I write not out of a pinching neceſſity, or out of any riſing deſign; and you may pleaſe to believe, that although I have a moſt ſolemn reverence for the Clergy in a general

general, and eſpecially for that of England; yet, for my own part, I muſt confeſs to you, I am not of that holy employment; and have as little thought of being Dean or Biſhop, as they that think ſo have hopes of being all Lord-keepers.

Nor leſs miſtaken will they be, that ſhall judge me in the leaſt diſcontented, or any ways diſpoſed to diſturb the peace of the preſent ſettled church: For in good truth, I have neither loſt kings nor biſhops lands, that ſhould incline me to a ſurly and quarrelſome complaining; as many be, who would have been glad enough to ſee His Majeſty reſtored, and would have endured biſhops daintily well, had they loſt no money by their coming in. I am not, I will aſſure you, any of thoſe occaſional writers, that miſſing preferment in the univerſity, can preſently write you their new ways of education; or being a little tormented with an ill choſen wife, ſet forth the doctrine of divorce to be truly evangelical

gelical: The cauſe of theſe few ſheets was honeſt and innocent, and as free from all paſſion, as any deſign.

As for the laſt thing which I ſuppoſed objected, viz. That this book is altogether needleſs, there having been an infinite number of church and clergy-menders, that have made many tedious and unſucceſsful offers; I muſt needs confeſs, that it were here unreaſonable for me to expect a better reward: Only thus much I think with modeſty may be ſaid, that I cannot at preſent call to mind any thing that is propounded, but what is very hopeful, and eaſily accompliſhed. For indeed, ſhould I go about to tell you, that a child can never prove a profitable inſtructor of the people, unleſs born when the ſun is in Aries, or brought up in a ſchool that ſtands full ſouth; that he can never be able to govern a pariſh, unleſs he can ride the great horſe; or that he can never go through the great work of the miniſtry, unleſs for three hundred years backward

backward it can be proved that none of his family ever had cough, ague, or gray hair; then I ſhould very patiently endure to be reckoned amongſt the vaineſt that ever made attempt. But believe me, reader, I am not, as you will eaſily ſee, any contriver of an incorruptible and pure chryſtalline church; or any expecter of a reign full of nothing but ſaints and worthies; but only an honeſt and hearty wiſher, that the beſt of our Clergy might for ever continue as they are, rich and learned; and that the reſt might be very uſeful, and well eſteemed of in their profeſſion.

THE

THE GROUNDS and OCCASIONS OF THE CONTEMPT OF THE CLERGY and RELIGION ENQUIRED INTO.

SIR,

THAT ſhort diſcourſe, which we lately had concerning the clergy, continues ſo freſh in your mind, that I perceive, by your laſt, you are more than a little troubled to obſerve that diſeſteem that lies upon ſeveral of thoſe holy men. Your good wiſhes for the church, I know, are very ſtrong and unfeigned, and your hopes of the world receiving much more advantage, and better

advice, from ſome of the clergy than uſually it is found by experience to do, are neither needleſs nor impoſſible. And as I have always been a devout admirer, as well as a ſtrict obſerver of your actions; ſo I have conſtantly taken a great delight to concur with you in your very thoughts. Whereupon it is, Sir, that I have ſpent ſome few hours upon that which was the occaſion of your laſt letter, and the ſubject of our late diſcourſe. And before, Sir, I enter upon telling you what are my apprehenſions; I muſt moſt heartily profeſs, that for my own part, I did never think, ſince at all I underſtood the excellency and perfection of a church, but that ours now lately reſtored, as formerly eſtabliſhed, does far outgo, as to all chriſtian ends and purpoſes, either the pomp and bravery of Rome herſelf, or the beſt of free ſpiritual ſtates. But if ſo it be allowable where we have ſo undoubtedly learned and honourable a clergy, to ſuppoſe that ſome of that ſacred profeſſion, might poſſibly have attained to a greater degree of eſteem and uſefulneſs to the world; then I hope what has thus long hindered ſo great and deſirable a bleſſing to this nation, may be modeſtly gueſſed at; either without giving any wilful offence to the preſent church; or any great trouble dear, Sir, to yourſelf:

yourſelf: And if I be not very much miſtaken, whatever has heretofore or does at preſent leſſen the value of our clergy, or render it any degree leſs ſerviceable to the world than might be reaſonably hoped, may be eaſily referred to two very plain things; the ignorance of ſome, and the poverty of others of the clergy.

And firſt, as to the ignorance of ſome of our clergy; if we would make a ſearch to purpoſe, we muſt go as deep as the very beginnings of education; and, doubtleſs, may lay a great part of our misfortunes to the old-faſhioned methods and diſcipline of ſchooling itſelf: Upon the well ordering of which, although much of the improvement of our clergy cannot be denied mainly to depend; yet by reaſon this is ſo well known to yourſelf, as alſo, that there has been many of undoubted learning and experience, that have ſet out their ſeveral models for this purpoſe; I ſhall therefore only mention ſuch loſs of time and abuſe of youth, as is moſt remarkable and miſchievous, and as could not be conveniently omitted in a diſcourſe of this nature, though never ſo ſhort.

And firſt of all, it were certainly worth the conſidering, whether it be unavoidably neceſſary to keep lads to ſixteen or ſeventeen

years of age, in pure ſlavery to a few Latin and Greek words? Or whether it may not be more convenient, eſpecially if we call to mind their natural inclinations to eaſe and idleneſs, and how hardly they are perſuaded of the excellency of the liberal arts and ſciences, any further than the ſmart of the laſt piece of diſcipline is freſh in their memories; whether, I ſay, it be not more proper and beneficial, to mix with thoſe unpleaſant taſks and drudgeries, ſomething that in probability might not only take much better with them, but might alſo be much eaſier obtained?

As ſuppoſe, ſome part of time was allotted them for the reading of ſome innocent Engliſh authors; where they need not go every line ſo unwillingly to a tormenting dictionary; and whereby they might come in a ſhort time to apprehend common ſenſe; and to begin to judge what is true: For you ſhall have lads that are arch knaves at the nominative caſe, and that have a notable quick eye at ſpying out the verb, who for want of reading ſuch common and familiar books, ſhall underſtand no more of what is plain and eaſy, than a well educated dog or horſe. Or ſuppoſe, they were taught (as they might much eaſier be than what is commonly offered to them) the principles

principles of arithmetic, geometry, and ſuch alluring parts of learning: As theſe things undoubtedly would be much more uſeful, ſo much more delightful to them, than to be tormented with a tedious ſtory how Phaeton broke his neck; or how many nuts and apples Tytirus had for his ſupper: For moſt certainly youths, if handſomely dealt with, are much inclinable to emulation, and to a very uſeful eſteem of glory; and more eſpecially if it be the reward of knowledge; and therefore if ſuch things were carefully and diſcreetly propounded to them, wherein they might not only earneſtly contend amongſt themſelves, but might alſo ſee how far they outſkill the reſt of the world; a lad hereby would think himſelf high and mighty, and would certainly take great delight in contemning the next unlearned mortal he meets withal. But if inſtead hereof, you diet him with nothing but rules and exceptions; with tireſome repetitions of *amo*'s and τύπτω's; ſetting a day alſo apart to recite verbatim all the burdenſome taſk of the foregoing week, (which I am confident is uſually as dreadful as an old parliament faſt) we muſt needs believe that ſuch a one, thus managed, will ſcarce think to prove immortal by ſuch performances and accompliſhments as theſe. You know

very well, Sir, that lads in the general, have but a kind of ugly and odd conception of learning; and look upon it as ſuch a ſtarving thing, and unneceſſary perfection, (eſpecially as it is uſually diſpenſed out unto them) that nine-pins and ſpan-counter are judged much more heavenly employments: And therefore what pleaſure, do we think, can ſuch a one take, in being bound to get againſt breakfaſt two or three hundred rumblers out of Homer, in commendation of Achilles's toes, or the Grecian's boots? Or to have meaſured out unto him, very early in the morning, fifteen or twenty well laid on laſhes, for letting a ſyllable ſlip too ſoon, or hanging too long upon it; doubtleſs, inſtant execution upon ſuch grand miſcarriages as theſe, will eternally engage him to a moſt admirable opinion of the muſes.

Lads, certainly, ought to be won by all poſſible arts and devices; and though many have invented fine pictures and games, to cheat them into the undertaking of unreaſonable burdens, yet this, by no means, is ſuch a laſting temptation, as the propounding of that, which in itſelf is pleaſant and alluring: For we ſhall find very many, though of no excelling quickneſs, will ſoon perceive the deſign of the landſkip, and ſo looking through the veil, will then begin to

to take as little delight in thoſe pretty contrivances, as in getting by heart three or four leaves of ungayed nonſenſe.

Neither ſeems the ſtratagem of money to be ſo prevailing and catching, as a downright offering of ſuch books which are ingenious and convenient; there being but very few ſo intolerably careful of their bellies, as to look upon the hopes of a cake, or a few apples, to be a ſufficient recompence for cracking their pates with a heap of independent words.

I am not ſenſible, that I have ſaid any thing in diſparagement of thoſe two famous tongues, the Greek and Latin, there being much reaſon to value them beyond others; becauſe the beſt of human learning has been delivered unto us in thoſe languages. But he that worſhips them, purely out of honour to Rome and Athens, having little or no reſpect to the uſefulneſs and excellency of the books themſelves, (as many do) it is a ſign he has a great eſteem and reverence of antiquity, but I think him by no means comparable for happineſs to him who catches frogs, or hunts butterflies.

That ſome languages therefore ought to be ſtudied, is in a manner abſolutely neceſſary, unleſs all were brought to one (which would be the happieſt thing the

world could wiſh for ;) but whether the beginning of them, might not be more inſenſibly inſtilled, and more advantageouſly obtained, by reading philoſophical, as well as other ingenious authors, than Janua Linguarum's crabbed poems, and croſs-grained proſe ; as it hath been heretofore by others, ſo it ought to be afreſh conſidered by all well-wiſhers, either to the clergy or learning.

I know where it is the faſhion of ſome ſchools to preſcribe a lad, for his evening refreſhment, out of Commenius, all the terms of art, belonging to Anatomy, Mathematics, or ſome ſuch piece of learning. Now, is it not a very likely thing that a lad ſhould take moſt abſolute delight in conquering ſuch a pleaſant taſk, where, perhaps, he has two or three hundred words to keep in mind, with a very ſmall proportion of ſenſe thereunto belonging; whereas the uſe and full meaning of thoſe difficult terms would have been moſt inſenſibly obtained, by leiſurely reading in particular this or the other ſcience? Is it not alſo likely to be very ſavoury, and of comfortable uſe to one, that can ſcarce diſtinguiſh between virtue and vice, to be taſked with high and moral poems? For example, it is uſually ſaid, by thoſe that are intimately acquainted

acquainted with him, that Homer's Iliads and Odyſſeys contain myſtically all the Moral Law for certain, if not a great part of the Goſpel, (I ſuppoſe much after that rate, that Rabelais ſaid his Gargantua contained all the Ten Commandments) but perceivable only to thoſe that have a poetical diſcerning ſpirit; with which gift, I ſuppoſe few at ſchool are ſo early qualified. Thoſe admirable verſes, Sir, of yours both Engliſh and others, which you have ſometimes favoured me with a ſight of, will not ſuffer me to be ſo ſottiſh, as to ſlight or undervalue ſo great and noble an accompliſhment. But the committing of ſuch high and brave ſenſed poems to a ſchool-boy, whoſe main buſineſs is to ſearch out cunningly the antecedent and the relative, to lie at catch for a ſpruce phraſe, a proverb, or a quaint and pithy ſentence, is not only to very little purpoſe, but that having gargled only thoſe elegant books at ſchool, this ſerves them inſtead of reading them afterward, and does in a manner prevent their being further looked into: So that all the improvement, whatſoever it be, that may be reaped out of the beſt and choiceſt poets, is for the moſt part utterly loſt; in that a time is uſually choſen of reading them, when diſcretion is much wanting to gain

thence any true advantage. Thus that admirable and highly uſeful piece of morality Tully's Offices, becauſe it is a book commonly conſtrued at ſchool, is generally afterwards ſo contemned by academics, that it is a long hour's work to convince them, that it is worthy of being looked into again, becauſe they reckon it as a book read over at ſchool, and no queſtion notably digeſted.

If therefore the ill methods of ſchooling does not only occaſion a great loſs of time there, but alſo does beget in lads a very odd opinion and apprehenſion of learning, and much diſpoſes them to be idle, when got a little free from the uſual ſeverities; and that the hopes of more or leſs improvement in the univerſities, very much depend hereupon, it is, without all doubt, the great concernment of all that wiſh well to the church, that ſuch care and regard be had to the management of ſchools, that the clergy be not ſo much obſtructed in their firſt attempts and preparations to learning.

I cannot, Sir, poſſibly be ſo ignorant, as not to conſider, that what has been now offered upon this argument, has not only been largely inſiſted on by others, but alſo refers not particularly to the clergy, (whoſe welfare and eſteem I ſeem at preſent in a ſpecial manner

manner ſolicitous about) but in general to all learned profeſſions, and therefore might reaſonably have been omitted; which certainly I had done, had I not called to mind, that of thoſe many, that propound to themſelves learning for a profeſſion, there is ſcarce one of ten, but that his lot, choice or neceſſity determines him to the ſtudy of divinity.

Thus, Sir, I have given you my thoughts concerning the orders and cuſtoms of common ſchools: A conſideration, in my apprehenſion, not ſlightly to be weighed; being that to me ſeems hereupon very much to depend the learning and wiſdom of the clergy, and the proſperity of the church.

The next unhappineſs, that ſeems to have hindered ſome of our clergy from arriving to that degree of underſtanding, that becomes ſuch an holy office, whereby their company and diſcourſes might be much more than they commonly are valued and deſired, is, the inconſiderate ſending of all kind of lads to the univerſities, let their parts be never ſo low and pitiful, and the inſtructions they have lain under never ſo mean and contemptible, and the purſes of their friends never ſo ſhort to maintain them there. If they have but the commendation of ſome lamentable and pitiful conſtruing-maſter, it

paſſes for ſufficient evidence, that they will prove perſons very eminent in the church. That is to ſay, if a lad has but a luſty and well-bearing memory; (this being the uſual and almoſt only thing whereby they judge of their abilities) if he can ſing over very tunably three or four ſtanzas of Lilly's poetry, be very quick and ready to tell what's Latin for all the inſtruments belonging to his father's ſhop; if preſently, upon the firſt ſcanning, he know a ſpondee from a dactyl, and can fit a few of thoſe ſame without any ſenſe to his fingers ends: if laſtly, he can ſay perfectly by heart his Academic Catechiſm, in pure and paſſing Latin, i. e. *What is his Name? Where went he to ſchool?* and *what author is he beſt and chiefly ſkilled in?* A forward boy, cries the ſchool-maſter, a very pregnant child! ten thouſand pities, but he ſhould be a ſcholar: He proves a brave clergyman, I'll warrant you. Away to the univerſity he muſt needs go; then for a little Logic, a little Ethics, and, God knows, a very little of every thing elſe, and the next time you meet him is in the pulpit.

Neither ought the miſchief which ariſes from ſmall country ſchools to paſs unconſidered; the little governors whereof, having, for the moſt part, not ſucked in above

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ſix or ſeven mouthfuls of univerſity air, muſt yet by all means ſuppoſe themſelves ſo notably furniſhed with all ſorts of inſtructions, and are ſo ambitious of the glory of being counted able to ſend forth now and then to Oxford or Cambridge, from the little houſe by the church-yard's ſide, one of their ill-educated diſciples, that to ſuch as theſe oft-times is committed the guidance and inſtruction of a whole pariſh, whoſe parts and improvements duly conſidered, will ſcarce render them fit governors of a ſmall grammar caſtle. Not that it is neceſſary to believe, that there never was a learned or uſeful perſon in the church, but ſuch whoſe education had been at Weſtminſter or St. Paul's: but, whereas moſt of the ſmall ſchools, being, by their firſt founders deſigned only for the advantage of poor pariſh children; and alſo that the ſtipend is uſually ſo ſmall and diſcouraging, that very few, who can do much more than teach to write and read, will accept of ſuch preferment; for theſe to pretend to rig out their ſmall ones for an univerſity life, proves oft times a very great inconvenience and damage to the church.

And as many ſuch diſmal things are ſent forth thus with very ſmall tackling, ſo not a few are predeſtinated thither by their friends, from

from the fore-ſight of a good benefice. If there be rich paſture, profitable cuſtoms, and that Henry the eighth has taken out no toll, the holy land is a very good land, and affords abundance of milk and honey: far be it from their conſciences the conſidering whether the lad is likely to be ſerviceable to the church, or to make wiſer and better any of his pariſhioners.

All this may ſeem at firſt ſight to be eaſily avoided by a ſtrict examination at the univerſities, and ſo returning by the next carrier all that was ſent up not fit for their purpoſe. But becauſe many of their relations are oft times of an inferior condition; and who either by imprudent counſellors, or elſe out of a tickling conceit of their ſons being, forſooth, an univerſity ſcholar, have purpoſely omitted all other opportunities of a liveſihood, to return ſuch, would ſeem a very ſharp and ſevere diſappointment. Poſſibly it might be much better if parents themſelves, or their friends, would be much more wary of determining their children to the trade of learning. And if ſome of undoubted knowledge and judgment, would offer their advice, and ſpeak their hopes of a lad about thirteen or fourteen years of age, (which I aſſure you, Sir, may be done without conjuring:) and never omit to enquire whether

whether his relations are able and willing to maintain him ſeven years at the univerſity, or ſee ſome certain way of being continued there ſo long, by the help of friends or others; as alſo upon no ſuch conditions, as ſhall in likelihood deprive him of the greateſt part of his ſtudies.

For it is a common faſhion of a great many, to compliment and invite inferior people's children to the univerſity, and there pretend to make ſuch an all-bountiful proviſion for them, as they ſhall not fail of coming to a very eminent degree of learning: but when they come there, they ſhall ſave a ſervant's wages. They took therefore heretofore a very good method to prevent Sizers over-heating their brains: bed-making, chamber-ſweeping, and water-fetching, were doubtleſs great preſervatives againſt too much vain philoſophy. Now certainly ſuch pretended favours and kindneſſes as theſe, are the moſt downright diſcourteſies in the world. For it is ten times more happy, both for a lad and the church, to be a corn-cutter, or a tooth-drawer, to make or mend ſhoes, to be of any inferior profeſſion, than to be invited to, and promiſed the conveniencies of a learned education, and to have his name only ſtand airing upon the the college

lege tables, and his chief buſineſs ſhall be to buy eggs and butter.

Neither ought lads parts, before they be determined to the univerſity, be only conſidered, and likelihood of not being diſappointed in their ſtudies, but alſo abilities or hopes of being maintained until they be maſters of arts. For whereas two hundred, for the moſt part, yearly commence, ſcarce the fifth part of theſe continue after their taking the firſt degree. As for the reſt, having exactly learned, *quid eſt logica?* and *quot ſunt virtutes morales?* down they go by the firſt carrier, upon the top of the pack, into the weſt or north, or elſewhere, according as their eſtates lie, with Burgerſdicius, Euſtachius, and ſuch great helps of divinity; and then for the propagation of the goſpel. By that time they can ſay the predicaments and creed, they have their choice of preaching or ſtarving. Now, what a champion for truth is ſuch a thing likely to be? what a huge blaze he makes in the church? what a raiſer of doctrines? what a confounder of hereſies? what an able interpreter of hard places? what a reſolver of caſes of conſcience? and what a prudent guide muſt he needs be to all his pariſh.

You

You may, poſſibly think, Sir, that this ſo early preaching might be eaſily avoided by with-holding holy orders, the church having very prudently conſtituted in her canons, that none under twenty-three years of age (which is the uſual age after ſeven years being at the univerſity) ſhould be admitted to that great employment.

This indeed might ſeem to do ſome ſervice, were it carefully obſerved: and were there not a thing to be got, called a diſpenſation, which will preſently make you as old as you pleaſe.

But if you will, Sir, we'll ſuppoſe that orders were ſtrictly denied to all, unleſs qualified according to canon. I cannot foreſee any other remedy, but that moſt of thoſe univerſity youngſters muſt fall to the pariſh, and become a town charge, until they be of ſpiritual age. For philoſophy is a very idle thing, when one is cold: and a ſmall ſyſtem of divinity (though it be Wollebius himſelf) is not ſufficient when one is hungry. What then ſhall we do with them, and where ſhall we diſpoſe of them until they come to an holy ripeneſs? may we venture them into the deſk to read ſervice? that cannot be, becauſe not capable: beſides, the tempting pulpit uſually ſtands too near. Or, ſhall we truſt them in ſome good gentlemens houſes,

houſes, there to perform holy things? with all my heart; ſo that they may not be called down from their ſtudies to ſay grace to every health: that they may have a little better wages than the cook or butler: as alſo that there may be a groom in the houſe, beſides the chaplain; (for ſometimes to the ten pounds a year, they crowd the looking after a couple of geldings:) and that he may not be ſent from table, picking his teeth, and ſighing with his hat under his arm, whilſt the knight and my lady eat up the tarts and chickens: it may be alſo convenient, if he were ſuffered to ſpeak now and then in the parlour, beſides at grace and prayer time: and that my couſin Abigail and he ſit not too near one another at meals: nor be preſented together to the little vicarage. All this, Sir, muſt be thought of: for in good earneſt, a perſon at all thoughtful of himſelf and conſcience, had much better chuſe to live with nothing but beans and peaſe-pottage (ſo that they may have the command of his thoughts and time) than to have his ſecond and third courſes, and to obey the unreaſonable humours of ſome families.

And, as ſome think, two or three years continuance in the univerſity, to be time ſufficient for being very great inſtruments in the

the church; ſo others we have ſo moderate as to count that a ſolemn admiſſion, and a formal paying of college detriments, without the trouble of philoſophical diſcourſes, diſputations, and the like, are virtues that will influence as far as Newcaſtle, and improve though at never ſo great a diſtance.

So ſtrangely poſſeſſed are people, in general, with the eaſineſs and ſmall preparations that are requiſite to the undertaking of the miniſtry, that, whereas in other profeſſions they plainly ſee what conſiderable time is ſpent, before they have any hopes to arrive to ſkill enough to practiſe, with any confidence, what they have deſigned; yet to preach to ordinary people, and govern a country-pariſh, is uſually judged ſuch an eaſy performance, that any body counts himſelf fit for the employment. We find very few ſo unreaſonably confident of their own parts, as to profeſs either law or phyſic, without either a conſiderable continuance in ſome of the inns of court, or an induſtrious ſearch into herbs, anatomy, chymiſtry and the like; unleſs it be only to make a bond, or give a clyſter. But, as for the knack of preaching, as they call it, that is ſuch a very eaſy attainment, that he is counted dull to purpoſe that is not able at a very ſmall warning,

warning, to faſten upon any text of ſcripture; and to tear and tumble it till the glaſs be out. Many, I know very well, are forced to diſcontinue, having neither ſtock of their own, nor friends to maintain them in the univerſity. But whereas a man's profeſſion and employment in this world, is very much in his own, or in the choice of ſuch who are moſt nearly concerned for him: he therefore that foreſees that he is not likely to have the advantage of a continued education, he had much better commit himſelf to an approved of cobler or tinker, wherein he may be duly reſpected according to his office and condition of life, than to be only a diſeſteemed pettifogger or empiric in divinity.

By this time, Sir, I hope you begin to conſider, what a great diſadvantage it has been to the church and religion, the meer venturous and inconſiderate determining of youths to the profeſſion of learning.

There is ſtill one thing by a very few at all minded, that ought alſo to be overlooked; and that is a good conſtitution and health of body. And therefore diſcreet and wiſe phyſicians ought alſo to be conſulted, before an abſolute reſolve be made to live the life of the learned. For he that has ſtrength enough to buy and bargain, may

may be of a very unfit habit of body to ſit ſtill ſo much, as, in general, is requiſite to a competent degree of learning: for although reading and thinking break neither legs nor arms, yet certainly there is nothing that ſo flags the ſpirits, diſorders the blood, and enfeebles the whole body of man, as intenſe ſtudies. As for him that rives blocks, or carries packs, there is no great expence of parts, no anxiety of mind, no great intellectual penſiveneſs: let him but wipe his forhead, and he is perfectly recovered. But he that has many languages to remember; the nature almoſt of the whole world to conſult; many hiſtories, fathers, and councils to ſearch into; if the fabric of his body be not ſtrong and healthful, you will ſoon find him as thin as metaphyſics, and look as piercing as ſchool ſubtilty. This, Sir, could not be conveniently omitted; not only, becauſe many are very careleſs of this point, and at a venture determine their young relations to learning: but becauſe, for the moſt part, if amongſt many, there be but one of all the family that is weak and ſickly, that is languiſhing and conſumptive, this is of all the reſt, as counted not fit for any coarſe employment, ſhall be picked out as a choice veſſel for the church: whereas, moſt evidently, he is much more able to dig daily in the mines, than to ſit croſs-legged muſing upon his book.

I am

I am very ſenſible how obvious it might be here to hint, that this, ſo curious and ſevere inquiry, would much hinder the practice, and abate the flouriſhing of the univerſities: as alſo, there has been ſeveral, and are ſtill many living creatures in the world, who, whilſt young, were of a very ſlow and meek apprehenſion, have yet afterwards cheared up into a great briſkneſs, and became maſters of much reaſon: and others there have been, who, although forced to a ſhort continuance in the univerſity, and that oft times interrupted by unavoidable ſervices, have yet, by a ſingular care and induſtry, proved very famous in their generation; and laſtly, ſome alſo of very feeble and craſy conſtitutions in their childhood, have out-ſtudied their diſtempers, and have become very healthful, and ſerviceable to the church.

As for the flouriſhing, Sir, of the univerſities; what has been before ſaid, aims not, in the leaſt, at gentlemen, whoſe coming thither is chiefly for the hope of ſingle improvement, and whoſe eſtates do free them from the neceſſity of making a gain of arts and ſciences; but only at ſuch as intend to make learning their profeſſion, as well as accompliſhment: ſo that our ſchools may be ſtill as full of flouriſhings, of fine cloaths, rich gowns and future benefactors, as ever.

And

And ſuppoſe we do imagine, as it is not neceſſary we ſhould, that the number ſhould be a little leſſened; this ſurely will not abate the true ſplendor of an univerſity, in any man's opinion, but his, who reckons the flouriſhing thereof, rather from the multitude of meer gowns, than from the ingenuity and learning of thoſe that wear them; no more than we have reaſon to count the flouriſhing of the church, from that vaſt number of people that crowd into holy orders, rather than from thoſe learned and uſeful perſons, that defend her truths, and manifeſt her ways.

But, I ſay, I do not ſee any perfect neceſſity, that our ſchools ſhould hereupon be thinned and leſs frequented; having ſaid nothing againſt the multitude, but the indiſcreet choice. If therefore, inſtead of ſuch either of inferior parts, or a feeble conſtitution, or of unable friends, there were picked out thoſe that were of a tolerable ingenuity, of a ſtudy-bearing body, and had good hopes of being continued; as hence there is nothing to hinder our univerſities from being full, ſo likewiſe from being of great credit and learning.

Not to deny then, but that now and then there has been a lad of very ſubmiſſive parts, and perhaps no great ſhare of time allowed him for his ſtudies, who hath proved, beyond

yond all expectation, brave and glorious: yet, ſurely, we are not to over reckon this ſo rare a hit, as to think that one ſuch proving lad ſhould make recompence and ſatisfaction for thoſe many weak ones (as the common people love to phraſe them) that are in the church. And that no care ought to be taken, no choice made, no maintenance provided or conſidered, becauſe now and then in an age, one miraculouſly, beyond all hopes, proves learned and uſeful, is a practice, whereby never greater miſchiefs and diſeſteem has been brought upon the clergy.

I have in ſhort, Sir, run over what ſeemed to me the firſt occaſions of that ſmall learning, that is to be found amongſt ſome of the clergy. I ſhall now paſs from ſchooling to the univerſities.

I am not ſo unmindful of that devotion which I owe to thoſe places, nor of that great eſteem I profeſs to have of the guides and governors thereof, as to go about to preſcribe new forms and ſchemes of education, where wiſdom has laid her top ſtone. Neither ſhall I here examine which philoſophy the old or new, makes the beſt ſermons: it is hard to ſay that exhortations can be to no purpoſe, if the preacher believes that the earth turns round; or, that his

his reproofs can take no effect, unleſs he will ſuppoſe a vacuum. There have been good ſermons, no queſtion, made in the days of materia prima, and occult qualities: and there are doubtleſs ſtill good diſcourſes now under the reign of atoms.

There are but two things wherein I count the clergy chiefly concerned (as to univerſity improvements) that at preſent I ſhall venture to make inquiry into.

And the firſt is this, whether or no it were not highly uſeful (eſpecially for the clergy, who are ſuppoſed to ſpeak Engliſh to the people) that Engliſh exerciſes were impoſed upon lads, if not in public ſchools, yet at leaſt privately. Not, but that I am abundantly ſatisfied that Latin, O Latin! 'tis the all in all, and the very cream of the jeſt, as alſo that oratory, is the ſame in all languages: the ſame rules being obſerved, the ſame method, the ſame arguments, and arts of perſuaſion; but yet it ſeems ſomewhat beyond the reach of ordinary youth, ſo to apprehend thoſe general laws, as to make a juſt and allowable uſe of them in all languages, unleſs exerciſed particularly in them. Now, we know, the language that the very learned part of this nation muſt truſt to live by, unleſs it be to make a bond, or preſcribe a purge (which poſſibly may not

oblige or work ſo well in any other language as Latin) is the Engliſh. And after a lad has taken his leave of madam univerſity, God bleſs him, he is not likely to deal afterward with much Latin, unleſs it be to chequer a ſermon, or to ſay a Salvato to ſome travelling Dominatio Veſtra. Neither is it enough to ſay, that the Engliſh is the language with which we are ſwaddled and rocked aſleep, and therefore there needs none of this artificial and ſuperadded care. For there be thoſe that ſpeak very well, plainly, and to the purpoſe, and yet write moſt pernicious and fantaſtical ſtuff: thinking, that whatſoever is written muſt be more than ordinary, muſt be beyond the guiſe of common ſpeech, muſt ſavour of reading and learning, though to be altogether needleſs, and perfectly ridiculous.

Neither ought we to ſuppoſe it ſufficient, that Engliſh books be frequently read, becauſe there be of all ſorts, good and bad, (and the worſt are likely to be admired by youth more than the beſt) unleſs exerciſes be required of lads, whereby it may be gueſſed what their judgment is, where they may be miſtaken, and what authors they propound to themſelves for imitation. For by this means they may be corrected and adviſed early, according as occaſion ſhall require: which

which if not done, their ill ſtyle will be ſo confirmed, and their improprieties of ſpeech will become ſo natural, that it will be a very hard matter to ſtir or alter their faſhion of writing. It is very curious to obſerve, what delicate letters your young ſtudents write, after they have got a little ſmack of univerſity learning? In what elaborate heights and toſſing nonſenſe will they greet a down-right Engliſh father, or a country friend! If there be a plain word in it, and ſuch is uſed at home, this taſtes not, ſay they, of education amongſt philoſophers, and it is counted damnable duncery and want of fancy: becauſe your loving friend, or humble ſervant, is a common phraſe in country letters; therefore, the young epiſtler is yours to the antipodes, or at leaſt to the centre of the earth; and becauſe ordinary folks love and reſpect you, therefore, you are to him, the pole ſtar, a Jacob's ſtaff, a load-ſtone, and a damaſk roſe.

And the miſery of it is, this pernicious accuſtomed way of expreſſion, does not only oft times go along with them to their benefice, but accompanies them to the very grave: and for the moſt part, an ordinary cheeſemonger, or plumb-ſeller, that ſcarce ever heard of an univerſity, ſhall write much better ſenſe, and more to the purpoſe than

theſe young philoſophers, who injudiciouſly hunting only for great words, make themſelves learnedly ridiculous.

Neither can it be eaſily apprehended, how the uſe of Engliſh exerciſes ſhould any ways hinder the improvement in the Latin tongue, but rather be much to its advantage: and this may be eaſily believed, conſidering what dainty ſtuff is uſually produced for a Latin entertainment. Chicken-broth is not thinner than that which is commonly offered for a piece of moſt pleading and convincing ſenſe. For, I'll but ſuppoſe an academic youngſter to be put upon a Latin oration: away he goes preſently to his magazine of collected phraſes; he picks out all the glitterings he can find; he hales in all proverbs, flowers, poetical ſnaps, tales out of the dictionary, or elſe ready latined to his hand out of Licoſthenes: this done, he comes to the end of the table, and having made a ſubmiſſive leg, and a little admired the number and underſtanding countenances of his auditors (let the ſubject be what it will) he falls preſently into a moſt lamentable complaint of his inſufficiency and tenuity: that he, poor thing, hath no acquaintance with above a muſe and a half; and that he never drunk above ſize q. of Helicon, and you have put him here upon ſuch a taſk (perhaps the buſineſs is only

only, which is the nobleſt creature, a flea or a louſe) that would much better fit ſome old ſoaker at Parnaſſus, than his ſipping unexperienced bibberſhip. Alas, poor child! he is ſorry at the very ſoul, that he has no better ſpeech, and wonders in his heart that you will loſe ſo much time as to hear him: for he has neither ſquibs nor fire-works, ſtars nor glories; the curſed carrier loſt his beſt book of phraſes, and the malicious mice and rats eat up all his pearls and golden ſentences. Then he tickles over a little the ſkirts of the buſineſs: by and by for a ſimilitude from the ſun or moon, or if they be not at leiſure, from the grey-eyed morn, a ſhady grove, or a purling ſtream: this done, he tells you that Barnaby-bright would be much too ſhort for him to tell you all that he could ſay: and ſo, fearing he ſhould break the thread of your patience, he concludes.

Now, it ſeems, Sir, very probable, that if lads did but firſt of all determine in Engliſh, what they intend to ſay in Latin, they would of themſelves ſoon diſcern the triflingneſs of ſuch apologies, the pitifulneſs of their matter, and the impertinency of their tales and fancies, and would, according to their ſubject, age, and parts, offer that which would be much more manly, and tolerable

ſenſe. And, if I may tell you, Sir, what I really think, moſt of that ridiculouſneſs, fantaſtical phraſes, harſh, and ſometimes blaſphemous metaphors, abundantly foppiſh ſimilitudes, childiſh and empty tranſitions, and the like, ſo commonly uttered out of pulpits, and ſo fatally redounding to the diſcredit of the clergy, may, in a great meaſure, be charged upon the want of that which we have here ſo much contended for.

The ſecond enquiry that may be made, is this, whether or no punning, quibbling, and that which they call joking, and ſuch other delicacies of wit, highly admired in ſome academic exerciſes, might not be very conveniently omitted? for one may deſire but to know this one thing: in what profeſſion ſhall that ſort of wit prove of advantage? as for law, where nothing but the moſt reaching ſubtilty, and the cloſeſt arguing is allowed of, it is not to be imagined, that blending now and then a piece of a dry verſe, and wreathing here and there an old Latin ſaying into a diſmal jingle, ſhould give title to an eſtate, or clear out an obſcure evidence. And as little ſerviceable can it be to phyſic, which is made up of ſevere reaſon, and well tryed experiments. And as for divinity, in this place I ſhall ſay no more, but that thoſe

uſually

uſually that have been rope-dancers in the ſchools, oft times prove jack-puddings in the pulpit. For he that in his youth has allowed himſelf this liberty of academic wit, by this means he has uſually ſo thinned his judgment, becomes ſo prejudiced againſt ſober ſenſe, and ſo altogether diſpoſed to trifling and jingling, that ſo ſoon as he gets hold of a text, he preſently thinks that he has catched one of his old ſchool-queſtions; and ſo falls a flinging it out of one hand into another, toſſing it this way and that; lets it run a little upon the line, then Tanutus high Jingo, come again; here catching at a word, there lie nibbling and ſucking at an and, a by, a quis, or a quid, a ſic, and a ſicut; and thus minces the text ſo ſmall, that his pariſhioners, until he rendezvouſe it again, can ſcarce tell what is become of it.

But, ſhall we debar youth of ſuch an innocent and harmleſs recreation, of ſuch a great quickener of parts, and promoter of ſagacity? as for the firſt, its innocency, being allowed of for a time, I am ſo far from that perſuaſion, that from what has been before hinted, I count it perfectly contagious, and as a thing that for the moſt part infects the whole life, and influences upon moſt actions. For he that finds him-

ſelf to have the right knack of letting off a joke, and of pleaſing the humſters, he is not only very hardly brought off from admiring thoſe goodly applauſes, and heavenly ſhouts, but it is ten to one if he directs not the whole bent of his ſtudies to ſuch idle and contemptible books, as ſhall only furniſh him with materials for a laugh, and ſo neglects all that ſhould inform his judgment and reaſon, and make him a man of uſe and reputation in the world. And as for the pretence of making people ſagacious and peſtilently witty, I ſhall only deſire that the nature of that kind of wit may be conſidered, which will be found to depend upon ſome ſuch fooleries as theſe: as firſt of all, the lucky ambiguity of ſome word or ſentence. Oh! what a happineſs is it, and how much does a youngſter count himſelf beholden to the ſtars, that ſhould help him to ſuch a taking jeſt? and whereas there be ſo many thouſand words in the world, and that he ſhould look upon the right one, that was ſo very much to his purpoſe, and that at the explo-ſion made ſuch a goodly report? or elſe they rake Lilly's grammar; and if they can but find two or three letters of any name in any of the rules or examples of that good man's works, it is as very a piece of wit, as any has paſſed in town ſince the king came in.

in. Oh! how the freſh men will ſkip to hear one of thoſe lines well laughed at, that they have been ſo often yerked for? it is true, ſuch things as theſe go for wit, ſo long as they continue in Latin; but what diſmally ſhrimped things would they appear, if turned into Engliſh! And if we ſearch into what was, or might be pretended, we ſhall find the advantages of Latin-wit to be very ſmall and ſlender, when it comes into the world. I mean not only amongſt ſtrict philoſophers, and men of meer notions, or amongſt all damning and illiterate hectors; but amongſt thoſe that are truly ingenious, and judicious maſters of fancy; we ſhall find what a quotation out of *qui mihi*, an axiom of logic, a ſaying of a philoſopher, or the like, though managed with ſome quickneſs, and applied with ſome ingenuity, whatever they did heretofore, will not in our days paſs, or be accepted for wit. For we muſt know, that as we are now in an age of great philoſophers and men of reaſon, ſo of great quickneſs and fancy: and that Greek and Latin which heretofore, though never ſo impertinently fetched in, was counted admirable, becauſe it had a learned twang, yet now, ſuch ſtuff being out of faſhion, is eſteemed but very bad company. For the world is now, eſpecially in diſcourſe, for one

language, and he that has ſomewhat in his mind of Greek or Latin, is requeſted now-a-days to be civil, and tranſlate it into Engliſh for the benefit of the company. And he that has made it his whole buſineſs to accompliſh himſelf for the applauſe of a company of boys, ſchoolmaſters, and the eaſieſt of country divines, and has been ſhouldered out of the cock-pit for his wit; when he comes into the world, is the moſt likely perſon to be kicked out of company, for his pedantry and over-weening opinion of himſelf. And, were it neceſſary, it is an eaſy matter to appeal to wits, both ancient and modern, that beyond all controverſy, have been ſufficiently approved of, that never, I am confident, received their improvements by employing their time in puns and quibbles. There is the prodigious Lucian, the great Don of Mancha, and there are many now living wits of our own, who never certainly were at all inſpired from a Tripus's, Terræ Filius's, or Prævaricator's Speech.

I have ventured, Sir, thus far, not to find fault with, but only to enquire into an ancient cuſtom or two of the univerſities, wherein the clergy ſeem to be a little concerned, as to their education there. I ſhall now look upon them as beneficed, and conſider their preaching: wherein I pretend to give

give no rules, having neither any gift at it, nor authority to do it; but only ſhall make ſome conjectures at thoſe uſeleſs and ridiculous things, commonly uttered in pulpits, that are generally diſguſted, and are very apt to bring contempt upon the preacher, and that religion which he profeſſes.

Amongſt the firſt things that ſeem to be uſeleſs, may be reckoned the high toſſing and ſwaggering preaching; either mountingly eloquent, or profoundly learned. For there be a ſort of divines, who if they do but happen of an unlucky hard word all the week, they think themſelves not careful of their flock, if they lay it not up till Sunday, and beſtow it amongſt them in their next preachment. Or, if they light upon ſome difficult and obſcure notion, which their curioſity inclines them to be better acquainted with, how uſeleſs ſoever, nothing ſo frequent as for them for a month or two months together, to tear and tumble this doctrine, and the poor people once a week ſhall come to gaze upon them by the hour, until they preach themſelves, as they think, into a right underſtanding.

Thoſe that are inclinable to make theſe uſeleſs ſpeeches to the people, they do it for the moſt part, upon one of theſe two conſiderations: either out of ſimple fantaſtic

glory, and a great ſtudiouſneſs of being wondered at; as if getting into the pulpit were a kind of ſtaging; where nothing was to be conſidered, but how much the ſermon takes, and how much ſtared at: or elſe they do this, to gain a reſpect and reverence from their people; who, ſay they, are to be puzzled now and then, and carried into the clouds. For, if the miniſter's words be ſuch as the conſtable uſes, his matter plain and practical, ſuch as come to the common market, he may paſs poſſibly for an honeſt, well-meaning man, but by no means for any ſcholar: whereas if he ſprings forth now and then in high raptures towards the uppermoſt Heavens, daſhing here and there an all-confounding word; if he ſoars aloft in unintelligible huffs, preaches points deep and myſtical, and delivers them as dark and fantaſtical; this is the way, ſay they, of being accounted a moſt able and learned inſtructor.

Others there be, whoſe parts ſtand not ſo much towards tall words and lofty notions, but conſiſt in ſcattering up and down, and beſprinkling all their ſermons with plenty of Greek and Latin. And becauſe St. Paul, once or ſo was pleaſed to make uſe of a little heathen Greek; and that only when he had occaſion to diſcourſe with ſome of the learned ones, that well underſtood him, therefore muſt

muſt they needs bring in twenty poets and philoſophers (if they can catch them) into an hour's talk: ſpreading themſelves in abundance of Greek and Latin, to a company of farmers and ſhepherds. Neither will they reſt there, but have at the Hebrew alſo; not contenting themſelves to tell the people in general, that they have ſkill in the text, and that the expoſition they offer, agrees with the original, but muſt ſwagger alſo over their poor pariſhioners with the dreadful Hebrew itſelf, with their Ben Iſrael's, Ben Manaſſes's, and many more Bens that they are intimately acquainted with; whereas there is nothing in the church, nor neat it by a mile, that underſtands them, but God Almighty himſelf, whom it is ſuppoſed, they go not about to inform or ſatisfy.

This learned way of talking, though for the moſt part, it is done meerly out of oſtentation, yet ſometimes (which makes not the caſe much better) it is done in compliment and civility to the all-wiſe patron, or all-underſtanding juſtice of the peace, in the pariſh: who by the common farmers of the town, muſt be thought to underſtand the moſt intricate notions, and the moſt difficult languages. Now, what an admirable thing this is? ſuppoſe there ſhould be one or ſo in the whole church that underſtands ſome-

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what beſides Engliſh; ſhall not I think that he underſtands that better? muſt I out of courtſhip to his worſhip and underſtanding, and becauſe perhaps I am to dine with him, prate abundance of ſuch ſtuff, which I muſt needs know no body underſtands, or that will be the better for it, but himſelf, and perhaps ſcarce he? this I ſay, becauſe I certainly know ſeveral of that diſpoſition, who, if they chance to have a man of any learning or underſtanding, more than the reſt of the pariſh, preach wholly at him, and level moſt of their diſcourſes at his ſuppoſed capacity, and the reſt of the good people ſhall have only a handſome gaze or view of the parſon. As if plain words, uſeful and intelligible inſtructions were not as good for an eſquire, or one that is in commiſſion from the king, as for him that holds the plough, or mends hedges.

Certainly he that conſiders the deſign of his office, and has a conſcience anſwerable to that holy undertaking, muſt needs conceive himſelf engaged, not only to mind this or that accompliſhed or well-dreſs'd perſon, but muſt have an univerſal care and regard of all his pariſh. And as he muſt think himſelf bound not only to viſit down beds, and ſilken curtains, but alſo ſtocks and ſtraw, if there be need; ſo ought his care

care to be as large to inſtruct the poor, the weak and deſpicable part of his pariſh, as thoſe that ſit in the beſt pews. He that does otherwiſe, thinks not at all of a man's ſoul, but only accommodates himſelf to fine cloaths, an abundance of ribbons, and the higheſt ſeat in the church: not thinking, that it will be as much to his reward in the next world, by ſober advice, care and inſtruction, to have ſaved one that takes collection, as him that is able to relieve half the town. It is very plain, that neither our Saviour, when he was upon earth, and taught the world, made any ſuch diſtinction in his diſcourſes: what more intelligible to all mankind, than his ſermon upon the mount? neither did the apoſtles think of any ſuch way; I wonder whom they take for a pattern? I will ſuppoſe once again, that the deſign of theſe perſons, is to gain glory? and I will aſk them; can there be any greater in the world than doing general good; to omit future reward: was it not always eſteemed of all, that correcting evil practices, reducing people that lived amiſs, was much better than making a high rant about a ſhuttle-cock, and talking tara-tantaro about a feather: or, if they would be only admired, then would I gladly have them conſider what a thing, a delicate kind

of

of admiration is likely to be, produced by that which is not at all underſtood? certainly, that man that has a deſign of building up to himſelf real fame in good earneſt, by things well laid and ſpoken, has ways to effect it, is not by talking ſtaringly, and caſting a miſt before the people's eyes, but by offering ſuch things by which he may be eſteemed with knowledge and underſtanding.

Thus far concerning hard words, high notions, and unprofitable quotations out of learned languages. I ſhall now conſider ſuch things as are ridiculous, that ſerve for chimney and market talk, after the ſermon be done; and that do cauſe more immediately the preacher to be ſcorned and undervalued. I have no reaſon, Sir, to go about to determine what ſtyle or method is beſt for the improvement and advantage of all people: for I queſtion not but there has been as many ſeveral ſorts of preachers, as orators, and, though very different, yet uſeful and commendable in their kind. Tully takes very deſervedly with many, Seneca with others, and Cato, no queſtion, ſaid things wiſely and well. So doubtleſs the ſame place of ſcripture may by ſeveral be variouſly conſidered; and although their method and ſtyle be altogether different, yet they

they may all ſpeak all things very convenient for the people to know, and be adviſed of. But yet certainly what is moſt undoubtedly uſeleſs and empty, or what is judged abſolutely ridiculous, not by this or that curious or ſqueamiſh auditor, but by every man in the corporation, that underſtands but plain Engliſh and common ſenſe, ought to be avoided. For all people are naturally born with ſuch a judgment of true and allowable rhetoric, that is, of what is decorous and convenient to be ſpoken, that whatever is groſly otherwiſe, is uſually ungrateful, not only to the wiſe and ſkilful part of the congregation, but ſhall ſeem alſo ridiculous to unlearned tradeſmen, and their young apprentices. Amongſt which, may be chiefly reckoned theſe following, harſh metaphors, childiſh ſimilitudes, and ill-applied tales.

The firſt main thing, I ſay, that makes many ſermons ſo ridiculous, and the preachers of them ſo much diſparaged and undervalued, is an inconſiderate uſe of frightful metaphors; which making ſuch a remarkable impreſſion upon the ears, and leaving ſuch a jarring twang behind them, are oft times remembered to the diſcredit of the miniſter, as long as he continues in the pariſh. I have heard the very children in the

ſtreets,

ſtreets, and the little boys cloſe about the fire, refreſh themſelves ſtrangely, but with the repetition of a few of thoſe far-fetched and odd-ſounding expreſſions: Tully therefore and Cæſar, the two greateſt maſters of Roman eloquence, were very wary and ſparing of that ſort of rhetoric: we may read many a page in their works, before we meet with any of thoſe bears; and if you do light upon one or ſo, it ſhall not make your hair ſtand right up, or put you into a fit of convulſion: but it ſhall be ſo ſoft, ſignificant and familiar, as if it were made for the very purpoſe. But as for the common ſort of people that are addicted to this way of expreſſion in their diſcourſes, away preſently to both the Indies, rake heaven and earth, down to the bottom of the ſea, then tumble over all arts and ſciences, ranſack all ſhops and warehouſes, ſpare neither camp nor city, but that they will have them. So fond are ſuch deceived ones of theſe ſame gay words, that they count all diſcourſes empty, dull and cloudy, unleſs beſpangled with theſe glitterings. Nay, ſo injudicious and impudent together, will they ſometimes be, that the Almighty himſelf is often in danger of being diſhonoured by theſe indiſcreet and horrid metaphor-mongers: and when they thus blaſpheme the God of Heaven,

ven, by ſuch unhallowed expreſſions, to make amends, they put you in, as it were forſooth, or as I may ſo ſay; that is, they will make bold to ſpeak what they pleaſe concerning God himſelf, rather than omit what they judge, though never ſo falſe, to be witty: and then, they come in hobbling with their lame ſubmiſſion, and with their reverence be it ſpoken. As if it were not much better, to leave out what they foreſee is likely to be interpreted for blaſphemy, or at leaſt great extravagancy, than to utter that, for which their own reaſon and conſcience tells them, they are bound to lay in before-hand an excuſe.

To which may be further ſubjoined, that metaphors, though very apt and allowable, are intelligible but to ſome ſorts of men, of this or that kind of life, of this or that profeſſion: for example, perhaps one gentleman's metaphorical knack of preaching comes of the ſea, and then we ſhall hear of nothing but ſtar-board and lar-board, of ſtems, ſterns and fore-caſtles, and ſuch like ſalt water language: ſo that one had need to take a voyage to Smyrna or Aleppo, and very warily attend to all the ſailors terms, before I ſhall in the leaſt underſtand my teacher. Now, although ſuch a ſermon may poſſibly do ſome good in a coaſt

town,

town, yet upward into the country, in an inland pariſh, it would do no more than Syrian, or Arabic. Another, he falls a fighting with his text, and makes a pitched battle of it, dividing it into the right wing, and left wing, then he rears it, flanks it, intrenches it, ſtorms it; then he muſters all again, to ſee what word was loſt or lamed in the ſkirmiſh, and ſo falling on again with freſh valour, he fights backward and forward, charges through and through, routs, kills, and takes, and then gentlemen, as you were. Now, to ſuch of his pariſh as have been in the late wars, this is not very formidable; for they do but ſuppoſe themſelves at Naſeby, or Edge-hill, and they are not much ſcared at his doctrine; but as for others, who have not had ſuch fighting opportunities, it is very lamentable to conſider how ſhivering they ſit, without underſtanding, 'till the battle be over. The like inſtance might be eaſily given of many more diſcourſes, the metaphorical phraſing whereof, depending upon peculiar arts, cuſtoms, trades, and profeſſions, makes them uſeful and intelligible, only to ſuch who have been very well buſied in ſuch like employments.

Another thing, Sir, that brings great diſreſpect and miſchief upon the clergy, and that

that differs not much from what went immediately before, is their packing their ſermons ſo full of ſimilitudes; which all the world know, carry with them but very ſmall force of argument, unleſs there be an exact agreement with that which is compared, of which there is very ſeldom any ſufficient care taken. Beſides, thoſe that are addicted to this ſlender way of diſcourſe, for the moſt part, do ſo weaken and enfeeble their judgment, by contenting themſelves to underſtand by colours, features and glimpſes, that they perfectly omit all the more profitable ſearching into the nature and cauſes of things themſelves. By which means it neceſſarily comes to paſs, that what they undertake to prove and clear out to the congregation, muſt needs be ſo faintly done, and with ſuch little force of argument, that the conviction or perſuaſion, will laſt no longer in the pariſhioners minds, than the warmth of thoſe ſimilitudes ſhall glow in their fancies. So that he who has either been inſtructed in ſome part of his duty, or excited to the performance of the ſame, not by any judicious dependance of things, and laſting reaſon, but by ſuch faint and toyiſh evidence; his underſtanding upon all occaſions will be as apt to be miſled as ever, and his

his affections as troubleſome, and ungovernable.

But they are not ſo unſerviceable as uſually they are ridiculous; for people of the weakeſt parts are moſt commonly over-born with theſe fooleries; which, together with the great difficulty of their being prudently managed, muſt needs occaſion them for the moſt part to be very trifling and childiſh, eſpecially if we conſider the choiceneſs of the authors out of which they are furniſhed. There is the never to be commended enough Lycoſthenes; there is alſo the admirable piece, called The Second Part of Wits Common-wealth (I pray mind it, it is the ſecond part, not the firſt) and there is beſides, a book wholly conſiſting of ſimilitudes, applied and ready fitted to moſt preaching ſubjects, for the help of young beginners, who ſometimes will not make them hit handſomely. 'Tis very well known, that ſuch as are poſſeſſed with admiration of ſuch eloquence, think that they are mightily encouraged in their way by the ſcripture itſelf: For, ſay they, did not our Bleſſed Saviour himſelf, uſe many metaphors, and many parables? and did not his diſciples, following his ſo excellent an example, do the like, and is not this, not only warrant enough, but near upon a command to us

ſo

ſo for to do? If you pleaſe therefore we will ſee what our Saviour does in this caſe. In St. Matthew he tells his Diſciples, that they *are the ſalt of the earth*, that they *are the light of the world*; that they *are a city on an hill*: Furthermore he tells his Apoſtles, that *he ſends them forth as ſheep in the midſt of wolves*, and bids them therefore *be as wiſe as ſerpents, and harmleſs as doves*. Now, are not all theſe things plain and familiar, even almoſt to children themſelves, that can but taſte and ſee; and to men of the loweſt education, and meaneſt capacities?

I ſhall not here inſiſt upon thoſe ſpecial and admirable reaſons, for which our Saviour made uſe of ſo many parables; only thus much is needful to be ſaid, namely, that they are very much miſtaken, that from hence think themſelves tolerated, to turn all the world into frivolous and abominable ſimilitudes. As for our Saviour, when he ſpoke a parable, he was pleaſed to go no further than the fields, the ſea-ſhore, a garden, a vine-yard, or the like; which are things without the knowledge whereof, ſcarce any man can be ſuppoſed to live in this world. But as for our metaphorical and ſimilitude-men of the pulpit, theſe things to them are too ſtill and languid, they do not rattle and rumble; theſe lie too near

home

home, and within vulgar ken. There is little on this ſide the moon that will content them; up preſently to the Primum-mobile, and the trepidation of the firmament; dive into the bowels and hid treaſures of the earth; diſpatch forthwith for Peru or Jamaica; a town-bred or country-bred ſimilitude is worth nothing! *'Tis reported of a tree, growing on the bank of Euphrates, the great river Euphrates, that it brings forth an apple, to the eye very fair and tempting, but inwardly it is filled with nothing but uſeleſs and deceitful duſt; even ſo, duſt we are, and to duſt we muſt all go.* Now, what a lucky diſcovery was this, that a man's body ſhould be ſo exactly like an apple? And I will aſſure you that this was not thought on 'till within theſe few years, and I am afraid too, that he had a kind of a hint of this from another, who had formerly found out that a man's ſoul was like an oyſter; for, ſays he, in his prayer, *Our ſouls are conſtantly gapeing after thee, O Lord, yea, verily our ſouls do gape, even as an oyſter gapeth.* It ſeems pretty hard, at firſt ſight, to bring into a ſermon all the circles of the globe, and all the frightful terms of Aſtronomy. But I'll aſſure you, Sir, it is to be done, becauſe it has been; but not by every bungler and text-divider, but by a man of great

cunning

cunning and experience. There is a place in the prophet Malachi, where it will do very neatly, and that is, chap. iv. ver. 2. *But unto you that fear my name, ſhall the ſun of righteouſneſs ariſe, with healing in his wings.* From which words, in the firſt place, it plainly appears, that our Saviour paſſed through all the twelve ſigns of the Zodiac; and more than that too, all proved by very apt and familiar places of ſcripture. Firſt then, our Saviour was in Aries; or elſe what means that of the Pſalmiſt? *The mountains ſkipped like rams, and the little hills like lambs.* And again, that in the ſecond of the Kings, chap. iii. ver. 4. *And Meſha king of Moab was a ſheep-maſter, and rendered unto the King of Iſrael an hundred thouſand lambs:* and what follows? *and an hundred thouſand rams, with the wool.* Mind it, it was the king of Iſrael. In like manner was he in Taurus, Pſal. xxii ver. 12. *Many bulls have compaſſed me: ſtrong bulls of Baſhan have beſet me round.* They were not ordinary bulls; they were compaſſing bulls, they were beſetting bulls, they were ſtrong Baſhan bulls. What need I ſpeak of Gemini? Surely, you cannot but remember Jacob and Eſau, Gen. xxv, 24. *And when her days to be delivered were fulfilled, behold there were twins in her womb.* Or of Cancer? when as the Pſalmiſt ſays ſo plain-

ly: *What ailed thee, O thou Sea, that thou fleddeſt? thou Jordan that thou waſt driven back?* Nothing more plain, it were as eaſy to ſhew the like in all the reſt of the ſigns; but inſtead of that, I ſhall rather chuſe to make this one practical obſervation: That the mercy of God to mankind in ſending his Son into the world, was a very ſignal mercy; it was zodiacal mercy. I ſay it was truly zodiacal, for Chriſt keeps within the tropics; he goes not out of the pale of the church. But yet he is not always at the ſame diſtance from a believer; ſometimes he withdraws himſelf into the apogæum of doubt, ſorrow, and deſpair, but then he comes again into the perigæum of joy, content, and aſſurance: But as for heathens, and unbelievers, they are all arctic, and antarctic reprobates. Now when ſuch ſtuff as this (as ſometimes it is) is vented in a poor pariſh, where people can ſcarce tell what day of the month it is by the almanack, how ſeaſonable and ſavoury it is likely to be? It ſeems alſo not very eaſy, for a man in his ſermon, to learn his pariſhioners how to diſſolve gold; of what, and how the ſtuff is made. Now, to ring the bells, and call the people on purpoſe together, would be but a blunt buſineſs; but to do it neatly, and when no body looked

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for it, that's the rarity and art of it. Suppoſe then, that he takes for his text that of St. Matthew, *Repent ye, for the kingdom of God is at hand.* Now, tell me, Sir, do you not perceive the gold to be in a diſmal fear, to curl and quiver at the firſt reading of theſe words? It muſt come in thus. The blots and blurs of your ſins, muſt be taken out by the aqua-fortis of your tears: to which aqua-fortis, if you put a fifth part of ſal-armoniac, and ſet them in a gentle heat, it makes aqua-regia, which diſſolves gold. And now 'tis out. Wonderful are the things that are to be done by the help of metaphors and ſimilitudes! And I'll undertake, that with a little more pains and conſideration, out of the very ſame words, he could have taught the people how to make cuſtards, and marmalade, or to ſtew prunes. But pray, why the aqua-fortis of tears? For, if it ſo falls out, that there ſhould chance to be neither apothecary nor druggiſt at church, there is an excellent jeſt wholly loſt. Now, had he been ſo conſiderate, as to have laid his wit in ſome common and intelligible material, for example, had he ſaid that the blots of ſin will be eaſily taken out by the ſoap of ſorrow, and the fuller's-earth of contrition; then poſſibly the parſon and the people might all have ad-

admired one another. For there is many a good wife, that underſtands very well all the intrigues of pepper, ſalt, and vinegar, who knows not any thing of the all-powerfulneſs of aqua-fortis, how that it is ſuch a ſpot-removing liquor. I cannot but conſider with what underſtanding the people ſighed and cried, when the miniſter made for them this metaphyſical confeſſion. *Omnipotent all; thou art only: becauſe thou art all, and becauſe thou only art: As for us, we are not, but we ſeem to be, and only ſeem to be; becauſe we are not: for we are but mites of entity, and crumbs of ſomething*; and ſo on. As if a company of country people were bound to underſtand Suarez, and all the ſchool-divines.

And as ſome are very high and learned in their attempts; ſo others there be who are of ſomewhat too mean and dirty imaginations. Such was he, who goes by the name of parſon Slip-ſtocking: who preaching about the grace and aſſiſtance of God, and that of ourſelves we are able to do nothing; adviſed his beloved to take him in this plain ſimilitude. A father calls his child to him, ſaying, child pull off this ſtocking: The child mightily joyful, that it ſhould pull off father's ſtocking, takes hold of the ſtocking, and tuggs, and pulls, and ſweats, but

to no purpoſe; for ſtocking ſtirs not, for it is but a child that pulls: Then the fathers bids the child to reſt a little, and try again; ſo then the child ſets on again, tuggs again, and pulls again, and ſweats again, but no ſtocking comes; for child is but child ſtill: Then at laſt, the father taking pity upon his child, puts his hand behind, and ſlips down the ſtocking, and off comes the ſtocking: Then how does the child rejoice? for child hath pulled off father's ſtocking. Alas, poor child! it was not child's ſtrength, it was not child's ſweating, that got off the ſtocking, but it was the father's hand behind that ſlipt down the ſtocking. Even ſo——Not much unlike to this was he, that preaching about the ſacrament and faith, makes Chriſt a ſhopkeeper; telling you, that Chriſt is a treaſury of all wares and commodities. And therefore, opening his wide throat, cries aloud, Good people, what do you lack? what do you buy? will you buy any balm of Gilead, any eye-ſalve, any myrrh, aloes or caſſia? Shall I fit you with a robe of righteouſneſs, or with a white garment? See here! what is it you want? Here's a very choice armory: ſhall I ſhew you an helmet of ſalvation, a ſhield or a breaſtplate of faith? will you pleaſe to walk in

and ſee ſome precious ſtones? a jaſper, a ſapphire, or a calcedonius? Speak, what do you buy? Now, for my part, I muſt needs ſay, and I much fancy I ſpeak the mind of thouſands, that it had been much better, for ſuch an imprudent and ridiculous bawler as this, to have been condemned to have cryed oyſters, or brooms, than to diſcredit after this unſanctified rate, his profeſſion, and our religion.

It would be an endleſs thing, Sir, to count up to you all the follies, for an hundred years laſt paſt, that have been preached and printed of this kind. But yet, I cannot omit that of the famous divine, in his time, who adviſing the people in days of danger to run unto the Lord, tells them, *that they cannot go to the Lord, much leſs run without feet: There be therefore two feet to run to the Lord, faith and prayer: 'Tis plain that faith is a foot, for* by faith we ſtand, 2 cor. i. 24. *therefore by faith we muſt run to the Lord who is faithful. The ſecond is prayer, a ſpiritual leg to bear us thither: Now, that prayer is a ſpiritual leg, appears from ſeveral places of ſcripture; as from that of* Jonah, *ſpeaking of coming*, chap, ii. ver. 7. And my prayer came unto thy holy temple: *And likewiſe from that of the apoſtle, who ſays,* Heb. iv. ver. 16. Let us therefore go unto the

the throne of grace: *Both intimating that prayer is the ſpiritual leg, there being no coming nor going to the Lord without the leg of prayer.* He further adds, *Now, that theſe feet may be able to bear us thither, we muſt put on the hoſe of faith; for the apoſtle ſays, our feet muſt be ſhod with the preparation of the goſpel of peace.* The truth of it is, the author is ſomewhat obſcure: For, at firſt, faith was a foot; by and by it is a hoſe; and at laſt it proves a ſhoe. If he had pleaſed, he could have made it any thing.

Neither can I let paſs that of a later author: who telling us, *It is goodneſs by which we muſt aſcend to Heaven*; and that *goodneſs is the milky-way to* Jupiter's *palace*; could not reſt here, but muſt tell us further, that *to ſtrengthen us in our journey, we muſt not take morning milk, but morning meditations*; fearing, I ſuppoſe, leſt ſome people ſhould miſtake, and think to go to heaven by eating now and then a meſs of morning milk, becauſe the way was milky.

Neither ought that to be omitted, not long ſince printed, upon thoſe words of St. John, *Theſe things I write unto you, that you ſin not.* The obſervation is, That it is the pnrpoſe of the ſcripture to drive men from Sin. *Theſe ſcriptures contain doctrines, precepts, promiſes, threatenings and Hiſtories. Now,*

ſays he, *take theſe five ſmooth ſtones, and put them into the ſcrip of the heart, and throw them with the ſling of faith, by the hand of a ſtrong reſolution, againſt the forehead of ſin, and we ſhall ſee it like* Goliah, *fall before us.*

But I ſhall not trouble you any further upon this ſubject; but, if you have a mind to hear any more of this ſtuff, I ſhall refer you to the learned and judicious author of the friendly debates; who particularly has at large diſcovered the intolerable fooleries of this way of talking. I ſhall only add thus much; that ſuch as go about to fetch blood into their pale and lean diſcourſes, by the help of their briſk and ſparkling ſimilitudes, ought well to conſider whether their ſimilitudes be true. I am confident, Sir, you have heard it many and many a time (or if need be I can ſhew you it in a book) that when the preacher happens to talk, how that the things here below will not ſatisfy the mind of man; then comes in the *round world, which cannot fill the triangular heart of man:* Whereas every butcher knows, that the heart is no more triangular than an ordinary pear, or a child's top: but becauſe triangular is a had word, and perhaps a jeſt, therefore people have ſtolen it one from another, theſe two or three hundred years; and for ought I know much

much longer; for I cannot direct to the firſt inventor of the fancy.

In like manner they are to conſider, what things either in the heaven, or belonging to the earth, have been found out by experience to contradict what has been formerly allowed of. Thus, becauſe ſome antient aſtronomers had obſerved, that both the diſtances, as well as the revolutions of the planets, were in ſome proportion or harmony one to another; therefore people that abounded more with imagination than ſkill, preſently fancied the Moon, Mercury and Venus to be a kind of violins or trebles to Jupiter or Saturn; and that the Sun and Mars ſupplied the room of tenors; the primum mobile running diviſion all the time. So that one could ſcarce hear a ſermon, but they muſt give you a touch of the harmony of the ſpheres. Thus, Sir, you ſhall have them take that of St. Paul, about faith, hope and charity; and inſtead of a ſober inſtructing the people in thoſe eminent and excellent graces, they ſhall only ring you over a few changes upon the three words: crying, faith, hope and charity: hope, faith and charity; and ſo on. And when they have done their peal, they ſhall tell you, *that this is much better than the harmony of the ſpheres.*

At other times I have heard a long chiming only between two words; as ſuppoſe divinity and philoſophy, or revelation and reaſon: ſetting forth with revelation firſt: *Revelation is the ſun, reaſon is but the moon. Revelation is a lady, reaſon an handmaid. Revelation is the eſquire, reaſon the page. Revelation is manna, reaſon is but an acorn. Revelation a wedge of gold, reaſon a ſmall piece of ſilver.* Then by and by reaſon gets in and leads it away, *Reaſon indeed is very good, but revelation is much better. Reaſon is counſellor, but revelation is the law-giver. Reaſon is a candle, but revelation is the ſnuffer.* Certainly thoſe people are poſſeſſed with a very great degree of dulneſs, who living under the means of ſuch enlightening preaching ſhould not be mightily ſettled in the right notion, and true bounds of faith and reaſon.

Not leſs ably, methougbt, was the difference between the old covenant and new, lately determined, *The old covenant was of works, the new covenant of faith. The old covenant was by Moſes, the new by Chriſt. The old was heretofore, the new afterwards. The old was firſt, the new was ſecond. Old things are paſſed away, behold all things are become new.* And ſo the buſineſs was fundamentally done.

I ſhall ſay no more upon this ſubject but this

this one thing, which relates to what was ſaid a little before: he that has got a ſet of ſimilitudes, calculated according to the old philoſophy, and Ptolemy's ſyſtem of the world, muſt burn his common-place-book, and go a gleaning for new ones: It being much more genteel and warrantable, to take a ſimilitude from the man in the moon, than from ſolid orbs: for though few people do abſolutely believe that there is any ſuch eminent perſon there, yet the thing is poſſible, whereas the other is not.

I have now done, Sir, with that imprudent way of ſpeaking by metaphor and ſimilitude. There be many other things commonly ſpoken out of the pulpit, that are much to the diſadvantage and diſcredit of the clergy, that ought alſo to be briefly hinted. And that I may the better light upon them, I ſhall obſerve their common method of preaching.

Before the text be divided, a preface is to be made: And it is a great chance, if, firſt of all, the miniſter does not make his text to be like ſomething or other. For example: One he tells you, *And now (methinks) my text, like an ingenious picture, looks upon all here preſent; in which both nobles and people may behold their ſin and danger repreſented.* This was a text out of Hoſea. Now,

had it been out of any other place of the Bible, the gentleman was ſufficiently reſolved, to make it like an ingenious picture. Another taking (perhaps) the very ſame words, ſays, *I might compare my text to the mountain of Bether, where the Lord diſports himſelf like a young hart, or a pleaſant roe amongſt the ſpices.* Another man's text is *like the rod of Moſes, to divide the waves of ſorrow*; or, *like the mantle of Elijah, to reſtrain the ſwelling floods of grief.* Another gets to his text thus, *As Solomon went up ſix ſteps to come to the great throne of ivory; ſo muſt I aſcend ſix degrees to come to the high top-meaning of my text.* Another thus, *As Deborah aroſe and went along with Barak to Kadeſh; ſo, if you will go along with him, and call in at the third verſe of this chapter, he will ſhow you the meaning of his text.*

Another fancies his text to be extraordinary like an orchard of pomgranates; or like St. Matthew, ſitting at the receipt of cuſtom; or like the dove that Noah ſent out of the ark. I believe there are above forty places of ſcripture that have been like Rachel and Leah; and there is one in Geneſis, as I well remember, that is like a pair of compaſſes ſtraddling; and if I be not much miſtaken, there is one ſomewhere

where elſe, that is like a man going to Jericho.

Now, Sir, having thus made the way to the text, as ſmooth and plain as any thing; with a preface perhaps from Adam; though his buſineſs lie at the other end of the bible: In the next place he comes to divide the text.

—Hic Labor, hoc Opus.
Per varios caſus, per tot diſcrimina rerum.
Silveſtrem tenui.——

Now off come the gloves, and the hands being well chafed, he ſhrinks up his ſhoulders, and ſtretches forth himſelf as if he were going to cleave a bullock's head, or rive the body of an oak. But we muſt obſerve, that there is a great difference of texts. For all texts come not aſunder alike: for ſometimes the words naturally fall aſunder; ſometimes they drop aſunder; ſometimes they melt; ſometimes they untwiſt; and there are ſome words ſo willing to be parted, that they divide themſelves to the great eaſe and rejoicing of the miniſter. But if they will not eaſily come in pieces, then he falls to hacking and hewing, as if he would make all fly into ſhivers. The truth of it is, I have known now and then

ſome

ſome knotty texts that have been divided ſeven or eight times over, before they could make them ſplit handſomely, according to their mind.

But then comes the joy of joys, when the parts jingle, or begin with the ſame letter; and eſpecially if in Latin. O how it tickled the divider, when he had got his text into two theſe excellent branches; *Accuſativo vera*; *Comminatio ſevera*. *A charge full of verity*; *a diſcharge full of ſeverity*. And I'll warrant you that did not pleaſe a little, *duplex miraculum*; *miraculum in modo*, and *miraculum in nodo*. But the luckieſt that I have met withal, both for wit, and keeping the letter, is upon thoſe words of St. Matthew, chap. xii. ver. 43, 44, 45. *When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt, and finding none: Then he ſaith, I will return, &c.* In which words all theſe ſtrange things were found out. Firſt, there was a captain and a caſtle. Do you ſee, Sir, the ſame letter? Then there was an ingreſs, and egreſs; and a rereſs or re-ingreſs. Then there was unrooſting and unreſting. Then there was number and name, manner and meaſure, trouble and trial, reſolution and revolution, aſſaults and aſſaſſination, voidneſs and vacuity. This was done at the ſame time by the ſame man: But,

to

to confeſs the truth of it, it was a good long text; and ſo he had the greater advantage.

But for a ſhort text, that certainly was the greateſt break that ever was; which was occaſioned from thoſe words of St. Luke, chap. xxiii. ver 28. *Weep not for me, weep for yourſelves,* or as ſome read it, *but weep for yourſelves.* It is a plain caſe, Sir, here are but eight words, and the buſineſs was ſo cunningly ordered that there ſprung out eight parts: *Here are,* ſays the Doctor, *eight words, and eight parts.* 1. *Weep not.* 2. *But weep.* 3. *Weep not, but weep.* 4. *Weep for me.* 5. *For your ſelves.* 6. *For me, for your ſelves.* 7. *Weep not for me.* 8. *But weep for yourſelves.* That is to ſay, *North, North and by Eaſt, North North Eaſt, North Eaſt and by North, North Eaſt, North Eaſt ana by Eaſt, Eaſt North Eaſt, Eaſt and by North, Eaſt.*—Now, it ſeems not very eaſy to determine which has obliged the world, he that found out the compaſs, or he that divided the forementioned text: But I ſuppoſe the cracks will go generally upon the Doctor's ſide; by reaſon what he did, was done by undoubted art, and abſolute induſtry; but as for the other, the common report is, that it was found out by meer fooliſh fortune. Well, let it go how it will,

will, queſtionleſs they will be both famous in their way, and honourably mentioned to poſterity.

Neither ought he to be altogether ſlighted who taking that of Gen. chap. xlviii. ver. 2. for his text, viz. *And one told Jacob, and ſaid, Behold thy ſon Joſeph cometh unto thee*: He preſently perceived and made it out to the people, that his text was a ſpiritual dial. *For*, ſays he, *here be in my text twelve words, which do plainly repreſent the twelve hours. Twelve words: And one told Jacob, and ſaid, thy ſon Joſeph cometh unto thee. And here is, beſides Behold, which is the hand of the dial, that turns and points at every word in the text. And one told Jacob, and ſaid, Behold thy ſon Joſeph cometh unto thee. For it is not ſaid, Behold Jacob, or Behold Joſeph: But it is, and one told Jacob, and ſaid, Behold, thy ſon Joſeph cometh unto thee. That is to ſay, Behold and. Behold one. Behold told. Behold Jacob. Again Behold and. Behold ſaid. (and alſo) Behold behold, &c. which is the reaſon that the word Behold is placed in the middle of the other twelve words, indifferently pointing at each word.*

Now, as it needs muſt be one of the clock, before it can be two or three; ſo I ſhall handle the word And the firſt word in the text, before I meddle with the following. And one told Jacob: This word And is but a particle, and a

ſmall one: but ſmall things are not to be deſpiſed: St. Matth. chap. xviii. ver. 10. Take heed that you deſpiſe not one of theſe little ones. *For this And is as the tacks and loops amongſt the curtains of the tabernacle. The tacks put into the loop did couple the curtains of the tent, aod ſew the tent together: So this particle And being put into the loops of the words immediately before the text, does couple the text to the foregoing verſe, aud ſews them cloſe together.*

I ſhall not trouble you, Sir, with the reſt, being much after this witty rate, and to as much purpoſe. But we will go on if you pleaſe Sir, to the cunning obſervations, doctrines, and inferences that are commonly made and raiſed from places of ſcripture.

One he takes that for his text, *Pſal.* lxviii. ver. 3. *But let the righteous be glad.* From whence he raiſeth this doctrine, That *there is a ſpirit of ſingularity in the ſaints of God. But let the righteous.* A doctrine, I'll warrant him, of his own raiſing; it being not very eaſy for any body to prevent him.

Another, he takes that of Iſa. chap. xli. ver. 14, 15. *Fear not thou worm Jacob, &c. thou ſhalt threſh the mountains*—Whence he obſerves, that the worm Jacob was a threſhing-worm.

Another that of Gen. chap. xliv. ver. 1.

And

And he commanded the ſteward of the houſe, ſaying, Fill the mens ſacks with food, as much as they can carry: And makes his note from the words: that *great ſacks, and many ſacks, will hold more than few ſacks, and little ones. For look,* ſays he, *how they came prepared with ſacks and beaſts, ſo they were ſent back with corn: the greater and the more ſacks they had prepared, the more corn they carry away; if they had prepared but ſmall ſacks, and a few, they had carried away the leſs.* Verily and extraordinarly true.

Another, he falls upon that of Iſa. chap. lviii. ver. 5. *Is it ſuch a faſt that I have choſen? A day for a man to afflict his ſoul? Is it to bow down his head like a bulruſh.* The obſervation is, that *repentance for an hour, or a day, is not worth a bulruſh.* And there, I think he hit the buſineſs.

But of theſe, Sir, I can ſhew you a whole book-full, in a treatiſe called Flames and Diſcoveries: conſiſting of very notable and extraordinary things, which the inquiſitive author had privately obſerved, and diſcovered, udon reading the Evangeliſts. As for example: Upon reading that of St. John, chap. ii. ver. 15. *And when he had made a ſcourge of ſmall cords, he drove them all out of the temple:* This prying divine makes theſe diſcoveries. *I diſcover,* ſays he, *in the firſt*

place,

place, that in the church or temple, a ſcourge may be made: and when he had made a ſcourge. Secondly, that it may be made uſe on: He drove them all out of the temple. And it was a great chance, that he had not diſcovered a third thing, and that is, that the ſcourge was made before it was made uſe of. Upon Matth. chap. iv. ver. 25. *And there followed him great multitudes of people, from Galilee. I diſcover,* ſays he, *when Jeſus prevails with us, we ſhall ſoon leave our Galilees. I diſcover alſo,* ſays he, *a great miracle,* viz. *That the way after Jeſus being ſtrait, that ſuch a multitude ſhould follow him.* Matth. chap. v. ver. 1. *And ſeeing the multitude, he went up into a mountain:* Upon this he diſcovers ſeveral very remarkable things: Firſt, he diſcovers, that Chriſt *went from the multitude. Secondly, That it is ſafe taking warning at our eyes; for ſeeing the multitude he went up. Thirdly, It is not fit to be always upon the plains and flats with the multitude; but if we be riſen with Chriſt, to ſeek thoſe things that are above.* He diſcovers alſo very ſtrange things from the latter part of the verſe: *And when he was ſet, his diſciples came unto him.* 1 *Chriſt is not always in motion: and when he was ſet.* 2 *He walks not on the mountain, but ſits, and when he was ſet.* From whence alſo, in the third place, he adviſes people, That *when they*

they are teaching, they ſhould not move too much, for that is to be carried to and fro, with every wind of doctrine: Now, certainly never was this place of ſcripture more ſeaſonably brought in. Now, Sir, if you be for a very ſhort and witty diſcovery, let it be upon that of St. Matth. chap. vi. ver. 27. *Which of you by taking thought, can add one cubit more unto his ſtature?* The diſcovery is this, That *whilſt the diſciples were taking thought for a cubit, Chriſt takes them down a cubit lower.* Notable alſo are two diſcoveries, made upon St. Matth. chap. viii. ver. 1. *When he came down from the mountain, great multitudes followed him.* 1. *That Chriſt went down as well as went up; when he came down from the mountain.* 2. *That the multitude did not go hail fellow well met with him, nor before him: For, great multitudes followed him.* I love with all my heart, when people can prove what they ſay: For there be many that will talk of their diſcoveries and ſpiritual obſervations, and when all comes to all, they are nothing but pitiful gueſſes, and ſlender conjectures. In like manner that was no contemptible diſcovery that was made upon St. Matth. chap. viii. ver 19. *And a certain ſcribe came and ſaid, Maſter, I will follow thee whereſoever thou goeſt. A* [*thou*] *ſhall be followed more than a* [*that*] *I will fol-*

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low thee whereſoever thou goeſt. And in my opinion, that was not altogether amiſs, upon St. Matth. chap. xi. ver. 2. *Now when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples.* Some alſo poſſibly may not diſlike that upon St. Luke, chap. xii. ver. 35. *Let your loins be girded. I diſcover*, ſays he, *there muſt be a holy girding and truſſing up for heaven.* But I ſhall end all with that very politic one, that he makes upon St. Matth. chap. xii. ver. 47. *Then one ſaid unto him, Behold thy mother and thy brethren ſtand without, deſiring to ſpeak with thee. But he anſwered and ſaid, Who is my mother? and who are my brethren? I diſcover now*, ſays he, *that Jeſus is upon buſineſs.* Doubtleſs, this was one of the greateſt diſcoverers of hidden myſteries, and one of the greateſt pryers into ſpiritual ſecrets, that ever the world was owner of. It was very well that he happened upon the godly calling, and no ſecular employment; or elſe, in good truth, down had they all gone turk, pope, and emperor; for he would have diſcovered them one way or other, every man.

Not much unlike to theſe wonderful diſcoverers are they, who chuſing to preach upon ſome point in divinity, ſhall purpoſely avoid all ſuch plain texts, as might give them

them very juſt occaſion to diſcourſe upon their intended ſubject, and ſhall pitch upon ſome other places of ſcripture, which no creature in the world but themſelves did ever imagine that which they offer to be therein deſigned. My meaning, Sir, is this: ſuppoſe you have a mind to make a ſermon concerning epiſcopacy, (as in the late times there was ſeveral occaſions for it) you muſt by no means take any place of ſcripture that proves or favours that kind of eccleſiaſtical government: for then the plot will be diſcovered, and the people will ſay to themſelves, we know where to find you, you intend to preach about epiſcopacy. But you muſt take that of the Acts, chap. xvi. ver. 30. *Sirs, What muſt I do to be ſaved?* An abſolute place for epiſcopacy, that all former divines had idly overlooked: for, Sirs, being in the Greek Κύριοι, which is to ſay, in true and ſtrict tranſlation: *Lords, what more plain than that of old, epiſcopacy was not only the acknowledged government; but that biſhops were formerly peers of the realm, and ſo ought to ſit in the houſe of lords?* Or, ſuppoſe that you have a mind to commend to your people kingly government; you muſt not take any place that is plainly to the purpoſe, but that of the evangeliſt, *Seek firſt the kingdom of God.* From which words the doctrine

doctrine will plainly be, *That monarchy or kingly government is moſt according to the mind of God.* For it is not ſaid, ſeek the parliament of God, the army of God, or the committee of ſafety of God; but it is, Seek, the kingdom of God. And who could expect leſs? Immediately after this the king came in, and the biſhops were reſtored. Again, Sir, becauſe I would willingly be underſtood, ſuppoſe you deſign to preach about election and reprobation: As for the eighth chapter to the Romans, that is too well known: But there is a little private place in the Pſalms that will do the buſineſs as well, Pſal. xc. ver. 19. *In the multitude of my thoughts within me, thy comforts delight my ſoul.* The doctrine which naturally flows from the words, will be, *That amongſt the multitude of thoughts, there is a great thought of election and reprobation.* And then away with the point according as the preacher is inclined. Or, ſuppoſe laſtly, that you were not fully ſatisfied that pluralities were lawful or convenient: May I be ſo bold, Sir, I pray what text would you chuſe to preach upon againſt non-reſidents? Certainly nothing ever was better picked than that of St. Matth. chap. i. ver. 2. *Abraham begat Iſaac.* A clear place againſt non-reſidents: For had Abraham not reſi-

ded,

ded, but diſcontinued from Sarah his wife, he could never have begot Iſaac.

But it is high time, Sir, to make an end of their preaching, leſt you be as much tired with the repetition of it, as the people were little benefited when they heard it: I ſhall only mind you, Sir, of one thing more and that is, the ridiculous, ſenſeleſs and unintended uſe, which many of them make of concordances. I ſhall give you but one inſtance of it, although I could furniſh you with an hundred printed ones. The text, Sir, is this, Galat. chap. vi. ver. 15. *For in Chriſt Jeſus neither circumciſion nor uncircumciſion availeth any thing, but a new creature.* Now, all the world know the meaning of this to be, that let a man be of what nation he will, Jew or Gentile, if he amends his life, and walks according to the goſpel, he ſhall be accepted with God. But this is not the way that pleaſes them: They muſt bring into their ſermon, to no purpoſe at all, a vaſt heap of places of ſcripture (which the concordance will furniſh them with) where the word new is mentioned: and the obſervation muſt be, That *God is for new things; God is for a new creature.* St. John chap. xix. ver. 41. *Now in the place where he was crucified, there was a garden; and in the garden a new ſepulchre, wherein was never man yet*

yet laid; there laid they Jeſus. And again, St. Mark chap. xvi. ver. 17. Chriſt tells his diſciples, that they that are true believers ſhall caſt out devils, and ſpeak with new tongues. And likewiſe the prophet teaches us, Iſa. chap. xlii. ver. 10. *Sing unto the Lord a new ſong, and his praiſe unto the end of the earth.* Whence it is plain, that Chriſt is not for old things; he is not for an old ſepulchre; he is not for old tongues; he is not for an old ſong; he is not for an old creature; Chriſt is for the new creature: *Circumciſion and uncircumciſion availeth nothing, but the new creature.* And what do we read concerning Sampſon, Judg. xv. ver. 15. Is it not, that he ſlew a thouſand of the Philiſtines with one new jaw-bone? An old one might have killed its tens, its twenties, its hundreds; but it muſt be a new jaw-bone that is able to kill a thouſand. God is for the new creature.

But may not ſome ſay, is God altogether for new things? How comes it about then that the prophet ſays, Iſa. chap. i. ver. 13, 14. *Bring no more vain oblations, &c. your new moons and your appointed feaſts my ſoul hateth?* And again, what means that, Deut. chap. xxxii. ver. 17, 19. *They ſacrificed unto devils; and to new gods, whom they knew not; to new gods that came newly up: And when the*

Lord ſaw it, he abhorred them? To which I anſwer: that God indeed is not for new moons, nor for new gods; but, excepting moons and gods he is for new things; God is for the new creature.

It is poſſible, Sir, that ſomebody beſides yourſelf, may be ſo vain as to read this letter; and they may perhaps tell you, that there be no ſuch ſilly and uſeleſs people as I have deſcribed; and if there be, there be not above two or three in a county; or ſhould there be more, it is no ſuch complaining matter, ſeeing that the ſame happens in other profeſſions, in law or phyſic: In both which there be many a contemptible creature.

Such therefore as theſe may be pleaſed to know, that if there had been need, I could have told them either the book and very page almoſt of all that has been ſpoken about preaching; or elſe the when and where, and the perſon that preached it.

As to the ſecond, *viz.* That the clergy are all mightily furniſhed with learning and prudence, except ten, twenty, or ſo; I ſhall not ſay any thing myſelf, becauſe a very great ſcholar of our nation ſhall ſpeak for me, who tells us, That ſuch preaching as is uſual, is a hindrance of ſalvation, rather than the means to it. And what he intends by uſual, I ſhall not here go about to explain.

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As to the laſt, I ſhall alſo in ſhort, anſwer, that if the advancement of true religion, and the eternal ſalvation of a man, were no more conſiderable than the health of the body, and the ſecurity of his eſtate, we need not be more ſolicitous about the learning and prudence of the clergy than of the lawyers and phyſicians: But being, we believe it to be otherwiſe, ſurely we ought to be more concerned for the reputation and ſucceſs of the one than of the other.

I come now, Sir, to the ſecond part that was deſigned, *viz.* the poverty of ſome of the clergy: By whoſe mean condition, their ſacred profeſſion is much diſparaged, and their doctrine undervalued.

What large proviſions of old, God was pleaſed to make for the prieſthood, and upon what reaſons, is eaſily ſeen to any one that looks but into the Bible. The Levites it is true, were left out in the diviſion of the inheritance; not to their loſs, but to their great temporal advantage; For whereas, had they been common ſharers with the reſt, a twelfth part only would have been their juſt allowance, God was pleaſed to ſettle upon them a tenth: And that without any trouble or charge of tillage: Which made their portion much more conſiderable than the reſt.

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And as this proviſion was very bountiful, ſo the reaſons no queſtion, were very divine and ſubſtantial; which ſeem chiefly to be theſe two.

Firſt, that the prieſthood might be altogether at leiſure for the ſervice of God, and that they of that holy order might not be diſtracted with the cares of the world, and interrupted by every neighbour's horſe or cow, that breaks their hedges or ſhackles their corn: But that living a kind of ſpiritual life, and being removed a little from all worldly affairs, they might always be fit to receive holy inſpirations, and always ready to ſearch out the mind of God, and to adviſe and direct the people therein. Not as if this divine exemption of them from the common troubles and cares of this life, was intended as an opportunity of luxury and lazineſs, for certainly there is a labour beſides digging: And there is a true carefulneſs without following the plough, and looking after their cattle. And ſuch was the employment of thoſe holy men of old: their care and buſineſs was to pleaſe God, and to charge themſelves with the welfare of all his people: Which thing he that does with a good and ſatisfied conſcience, I'll aſſure you, he has a task upon him, much beyond them that have

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for their care, their hundreds of oxen, and five hundreds of ſheep.

Another reaſon that this large allowance was made to the prieſts, was, that they might be enabled to relieve the poor, to entertain ſtrangers, and thereby to encourage people in the ways of godlineſs: For they being in a peculiar manner the ſervants of God, God was pleaſed to entruſt in their hands a portion more than ordinary of the good things of the land, as the ſafeſt ſtore-houſe and treaſury for ſuch as were in need. That in all ages therefore, there ſhould be a continued tolerable maintainance for the clergy; the ſame reaſons, as well as many others, make us think to be very neceſſary. Unleſs they will count money and victuals to be only types and ſhadows, and ſo to ceaſe with the ceremonial law.

For where the miniſter is pinched, as to the tolerable conveniencies of this life, the chief of his care and time muſt be ſpent not in an impertinent conſidering what texts of ſcripture will be moſt uſeful for his pariſh, what inſtructions moſt ſeaſonable, and what authors beſt to be conſulted: But the chief of his thoughts, and his main buſineſs muſt be to ſtudy how to live that week? where he ſhall have bread for his family: Whoſe ſow has lately pigged? Whence will come the

next rejoycing gooſe, or the next cheerful basket of apples? How far to lammas, or offerings? When ſhall we have another chriſtening and cakes, and who is likely to marry or die? Theſe are very ſeaſonable conſiderations, and worthy of a man's thoughts. For a family cannot be maintained by texts and contexts: And the child that lies crying in the cradle, will not be ſatisfied without a little milk, and perhaps ſugar, though there be a ſmall German ſyſtem in the houſe.

But ſuppoſe he does get into a little hole over the oven, with a lock to it, called his ſtudy, towards the latter end of the week (for you muſt know, Sir, there are very few texts of ſcripture, that can be divided at ſooneſt, before Friday night; and ſome there be that will never be divided but upon Sunday morning, and that not very early, but either a little before they go, or in going to church;) I ſay, ſuppoſe the gentleman gets thus into his ſtudy: one may very near gueſs, what is his firſt thought when he comes there, *viz* that the laſt kilderkin of drink is near departed; and that he has but one poor ſingle groat in the houſe, and there is judgment and execution ready to come out againſt it, for milk and eggs. Now, Sir, can any man think that one thus racked, and tortured, can be ſeriouſly intent half an hour to contrive

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any thing that might be of real advantage to his people? Beſides, perhaps that week he has met with ſome diſmal croſſes, and undoing misfortunes. There was a ſcurvy conditioned mole that broke into his paſture, and ploughed up the beſt part of his glebe: and a little after that, came a couple of ſpightful ill-favoured crows: and trampled down the little remaining graſs: Another day, having but four chickens, ſweep comes the kite, and carries away the fatteſt and hopefulleſt of all the brood. Then after all this came the jackdaws and ſtarlings, (idle birds that they are!) and they ſcattered and carried away from his thin thatched houſe, forty or fifty of the beſt ſtraws. And to make him compleatly unhappy, after all theſe afflictions, another day, that he had a pair of breeches on, coming over a perverſe ſtile, he ſuffered very much in careleſly lifting over his leg. Now, what pariſh can be ſo inconſiderate and unreaſonable, as to look for any thing from one, whoſe fancy is thus checked, and whoſe underſtanding is thus ruffled and diſordered. They may as ſoon expect comfort and conſolation from him that lies racked with the gout and ſtone, as from a divine thus broken and ſhattered in his fortunes.

But we will grant, that he meets not with

any of theſe ſuch frightful diſaſters, but that he goes into his ſtudy with a mind as calm as the evening: For all that, upon Sunday, we muſt be content even with what God ſhall pleaſe to ſend us. For as for books, he is (for want of money) ſo moderately furniſhed, that except it be a ſmall Geneva Bible, ſo ſmall, as it will not be deſired to lie open of itſelf, together with a certain Concordance thereunto belonging; as alſo a book for all kind of Latin ſentences, called Polyanthæa, with ſome expoſition upon the catechiſm (a portion of which is to be got by heart, and to be put off for his own;) and perhaps Mr. Caryl upon Pineda, Mr. Dod upon the commandments, and Mr. Clark's lives of famous men, both in church and ſtate; ſuch as Mr. Carter of Norwich, that uſed to eat ſuch abundance of pudding: Beſides, I ſay, theſe, there is ſcarce any thing to be found but a budget of old ſtitched ſermons, hung up behind the door, with a few broken girths, two or three yards of whipcord, and perhaps a ſaw and hammer, to prevent dilapidations. Now, what may not a divine do, though but of ordinary parts, and unhappy education, with ſuch learned helps and aſſiſtances as theſe? No vice ſurely durſt ſtand before him, and hereſy affront him.

And furthermore, Sir, it is to be conſidered,

dered, that he that is but thus meanly provided for, it is not his only infelicity that he has neither, time, mind, nor books to improve himſelf for the inward benefit and ſatisfaction of his people, but alſo that he is not capable of doing that outward good amongſt the needy, which is a great ornament to that holy profeſſion, and a conſiderable advantage towards the having his doctrine believed and practiſed in a degenerate world. And that which augments the miſery, whether he be able or not, it is expected from him. If their comes a brief to town, for the miniſter to caſt in his mite, will not ſatisfy, unleſs he can create ſixpence or a ſhilling to put into the box, for a ſtale to decoy in the reſt of the pariſh: Nay, he that has but twenty or thirty pounds *per annum*, if he bids not up as high as the beſt in the pariſh in all acts of charity, he is counted carnal and earthly-minded, only becauſe he durſt not coin, and cannot work miracles. And let there come never ſo many beggars, half of theſe I'll ſecure you, ſhall preſently enquire for the miniſter's houſe: For God, ſay they, certainly dwells there, and has laid up for us ſufficient relief.

I know many of the laity are uſually ſo extremely tender of the ſpiritual welfare of the clergy, that they are apt to wiſh them but

very ſmall temporal good, leſt their inward ſtate ſhould be in danger, (a thing they need not much fear, ſince that effectual humiliation of Henry the eighth.) For, ſay they, the great tithes, large glebes, good victuals and warm cloaths, do but puff up the prieſt, making him fat, foggy, and uſeleſs, and fill him with pride, vain-glory, and all kind of inward wickedneſs, and pernicious corruption. We ſee this plain, ſay they, in the whore of Babylon: To what a degree of luxury and intemperance (beſides a great deal of falſe doctrine) have riches and honour raiſed up that ſtrumpet: How does ſhe ſtrut it, and ſwagger it over all the world, terrifying princes, and deſpiſing kings and emperors? The clergy, if ever we would expect any edification from them, ought to be dieted and kept low, to be meek and humble, quiet, and ſtand in need of a pot of milk from their next neighbour, and always be very loth to aſk for their very right, for fear of making any diſturbance in the pariſh, or ſeeming to underſtand, or have any reſpect for this vile and outward world. Under the law indeed, in thoſe old times of darkneſs and eating, the prieſts had their firſt and ſecond diſhes, their milk and honey, their manna and quails, their outward alſo and inward veſtments; but now under the goſpel,

and

and in times of light and faſting, a much more ſparing diet is fitter, and a ſingle coat, though it be never ſo ancient and thin is fully ſufficient. We muſt now look, ſay they (if we would be better for them) for a hardy and labouring clergy, that is mortified to a horſe, and all ſuch pampering vanities, and that can foot it five or ſix miles in the dirt, and preach until ſtar-light for as many ſhillings; as alſo a ſober and temperate clergy, that will not eat ſo much as the laity, but that the leaſt pig, and the leaſt ſheaf, and the leaſt of every thing, may ſatisfy their ſpiritualſhips. And beſides: a money-renouncing clergy, that can abſtain from ſeeing a penny a month together, unleſs it be when the collectors, and viſitationers come. Theſe are all goſpel-diſpenſations, and great inſtances of patience, contentedneſs, and reſignation of affections; to all the emtyneſſes and fooleries of this life.

But, cannot a clergyman chuſe rather to lie upon feathers than an hurdle, but he muſt be idle, ſoft, and effeminate? May he not deſire wholeſome food, and freſh drink, unleſs he be a cheat, a hypocrite and an impoſtor? and muſt he needs be void of all grace, though he has a ſhilling in his purſe after the rates be croſſed? and full of pride and vanity, though his houſe ſtands not

upon crutches, and though his chimney is to be ſeen a foot above the thatch? Oh! how prettily and temperately may half a ſcore children be maintained with almoſt twenty pounds per annum! What a handſome ſhift a poor ingenious and frugal divine will make, to take it by turns, and wear a caſſock one year, and a pair of breeches another? What a becoming thing is it, for him that ſerves at the altar, to fill the dung-cart in dry weather, and to heat the oven, and pill hemp in wet? And what a pleaſant ſight is it, to ſee the man of God fetching up his ſingle melancholy cow, from a ſmall rib of land that is ſcarce to be found without a guide? Or to be ſeated upon a ſoft and well grinded pouch of meal? Or to be planted upon a pannier with a pair of geeſe, or turkies, bobbing out their heads from under his canonical coat, as you cannot but remember the man, Sir, that was thus accompliſhed? Or to find him raving about the yards, or keeping his chamber cloſe, becauſe the duck lately miſcarried of an egg, or that the never-failing hen has unhappily forſaken her wonted neſt?

And now, ſhall we think that ſuch employments as theſe can any way conſiſt with due reverence, or tolerable reſpect from a pariſh? And he ſpeaks altogether at a venture

ture, that either ſays that this is falſe, or at leaſt it need not be ſo, notwithſtanding the mean condition of ſome of the clergy. For let any one make it out to me, which way it is poſſible, that a man ſhall be able to maintain perhaps eight or ten in his family, with twenty or thirty pounds per annum, without a moſt intolerable dependance upon his pariſh, and without committing himſelf to ſuch vileneſs, as will in all likelihood, render him contemptible to his people. Now, where the income is ſo pittifully ſmall (which I'll aſſure you, is the portion of hundreds of the clergy of this nation) which way ſhall he manage it for the ſubſiſtence of himſelf, and his family? If he keeps the glebe in his own hand (which he may eaſily do, almoſt in the hollow of it) what increaſe can he expect from a couple of apple-trees, a brood of ducklings, a hempland, and as much paſture as is juſt able to ſummer a cow? And as for his tithes, he either rents them out to a lay-man, who will be very unwilling to be his tenant, unleſs he may be ſure to ſave by the bargain at leaſt a third part: Or elſe he compounds for them; and then as for his money, he ſhall have it when all the reſt of the world be paid. But if he thinks fit to take his dues in kind, he then either demands his true and utmoſt right; and if ſo, it is a great

great hazard if he be not counted a catterpiller, a muckworm, a very earthly-minded man, and too much ſighted into this lower world, which was made, as many of the laity think, altogether for themſelves: Or elſe he muſt tamely commit himſelf to that little doſe of the creature, that ſhall be pleaſed to be proportioned out unto him; chuſing rather to ſtarve in peace and quietneſs, than to gain his right by noiſe and diſturbance; The beſt of all theſe ways that a clergyman ſhall think fit for his preferment to be managed, where it is ſo ſmall, are ſuch, as will undoubtedly make him either to be hated and reviled, or elſe pittifully poor and diſeſteemed.

But has it not gone very hard in all ages with the men of God? Was not our Lord and Maſter, our great and high prieſt; and was not his fare low, and his life full of trouble? And was not the condition of moſt of his diſciples very mean? Were not they notably pinched, and ſeverely treated after him? And is it not the duty of every chriſtian to imitate ſuch holy patterns: but eſpecially of the clergy, who are to be ſhining lights and viſible examples, and therefore to be ſatisfied with a very little morſel, and to renounce ten times as much of the world as other people? And is not patience better than the

the great tithes, and contendneſs to be preferred before large fees and cuſtoms? Is there any compariſon between the expectation of a cringing bow, or a low hat, and mortification to all ſuch vanities and fopperies; eſpecially with thoſe who, in a peculiar manner, hope to receive their inheritance, and make their harveſt in the next life? This was well thought of indeed: but for all that if you pleaſe, Sir, we will conſider a little ſome of thoſe remarkable inconveniencies, that do moſt undoubtedly attend upon the miniſters being ſo meanly provided for.

Firſt of all, the holy men of God, or the miniſtry in general, hereby is diſeſteemed, and rendered of ſmall account. For though they be called the men of God, yet when it is obſerved, that God ſeems to take but little care of them in making them tolerable proviſions for this life, or that men are ſuffered to take away that which God was pleaſed to provide for them, the people are preſently apt to think, that they belong to God no more than ordinary folks, if ſo much. And although it is not be queſtioned but that the laying on of hands is a moſt divine inſtitution; yet it is not all the biſhops hands in the world, laid upon a man, if he be either notoriouſly ignorant, or diſmally poor, that can procure him any hearty and laſting reſpect,

reſpect. For though we find that ſome of the diſciples of Chriſt, that carried on and eſtabliſhed the great deſigns of the goſpel, were perſons of ordinary employments and education; yet we ſee little reaſon to think that miracles ſhould be continued to do that, which natural endeavours, aſſiſted by the ſpirit of God, are able to perform. And if Chriſt were ſtill upon earth to make bread for ſuch as are his peculiar ſervants, and declarers of his mind and doctrine, the laity, if they pleaſe, ſhould eat up all the corn themſelves, as well the tenth ſheaf, as the other; but ſeeing it is otherwiſe, and that that miraculous power was not left to the ſucceeding clergy; for them to beg their bread, or depend for their ſubſiſtence upon the good pleaſure and humour of their pariſh, is a thing that renders that holy office very much ſlighted, and diſregarded.

That conſtitution therefore of our church was a moſt prudent deſign; that ſays, that all who are ordained, ſhall be ordained to ſomewhat; Not ordained at random, to preach in general to the whole world, as they travel up and down the road, but to this or that particular pariſh. And no queſtion the reaſon was to prevent ſpiritual-pedling, and gadding up and down the country with a bag of trifling and inſignificant

ſermons

ſermons; enquiring, who will buy any doctrine? So that no more might be received into holy orders, than the church had proviſion for. But ſo very little is this regarded, that if a young divinity-intender, has but got a ſermon of his own, or of his fathers, although he knows not where to get a meals meat, or one penny of money by his preaching, yet he gets a qualification from ſome beneficed man or other, who perhaps is no more able to keep a curate, than I am to keep ten foot-boys, and ſo he is made a preacher. And upon this account I have known an ordinary divine, whoſe living would but juſt keep himſelf and his family from melancholy and deſpair, ſhroud under his protection as many curates, as the beſt nobleman in the land has chaplains. Now, many ſuch as theſe go into orders againſt the ſky falls; foreſeeing no more likelyhood of any preferment coming to them, than you or I do of being ſecretaries of ſtate. Now, ſo often as any ſuch as theſe, for want of maintainance, are put to any unworthy and diſgraceful ſhifts, this reflects diſparagement upon all that order of holy men.

And we muſt have a great care of comparing our ſmall preferred clergy with thoſe but of the like fortune in the church of Rome, they having many arts and devices

of

of gaining reſpect and reverence to their office, which we count neither juſt nor warrantable. We deſign no more than to be in a likely capacity of doing good, and not diſcrediting our religion, nor ſuffering the goſpel to be diſeſteemed: But their aim is clearly, not only by cheats, contrived tales, and feigned miracles, to get money in abundance; but to be worſhipped, almoſt deified, is as little as they will content themſelves withal. For, how can it be, but that the people belonging to a church, wherein the ſupreme governor is believed never to err, either purely by virtue of his own ſingle wiſdom, by or the help of his inſpiring chair, or by the aſſiſtance of his little infallible cardinals (for it matters not where the root of not being miſtaken lies) I ſay, how can it be, but that all that are believers of ſuch extraordinary knowledge, muſt needs ſtand in moſt direful awe, not only of the foreſaid ſupreme, but of all that adhere to him, or are in any ghoſtly authority under him? And although it ſo happens, that this ſame extraordinary knowing perſon is pleaſed to trouble himſelf with a good large proportion of this vile and contemptible world, ſo that ſhould he now and then, upon ſome odd and cloudy day, count himſelf mortal, and be a little miſtaken; yet he has chanced

ced to make ſuch a comfortable proviſion for himſelf and his followers, that he muſt needs be ſufficiently valued and honoured amongſt all: But had he but juſt enough to keep himſelf from catching cold, and ſtarving ſo long as he is inveſted with ſuch ſpiritual ſovereignty, and ſuch a peculiar priviledge of being infallible, moſt certainly, without quarrelling, he takes the road of all mankind.

And as for the moſt inferior prieſts of all, although they pretend not to ſuch perfection of knowledge, yet there be many extraordinary things, which they are believed to be able to do, which beget in people a moſt venerable reſpect towards them; ſuch is the power of making God in the ſacrament; a thing that muſt infallibly procure an infinite admiration of him that can do it, though he ſcarce knows the ten commandments, and has not a farthing to buy himſelf bread. And then when Chriſt is made, their giving but half of him to the laity, is a thing alſo, if it be minded, that will very much help on the buſineſs, and make the people ſtand at a greater diſtance from the clergy. I might inſtance likewiſe in their auricular confeſſions, injoyning of penance, forgiving ſins, making of ſaints, freeing people from purgatory, and many ſuch uſeful tricks they have

have, and wonders they can do, to draw in the forward believing laity into a moſt right-worſhipful opinion, and honourable eſteem of them. And therefore, ſeeing our holy church of England counts it not juſt, nor warrantable thus to cheat the world, by belying the ſcriptures, and by making uſe of ſuch falſhood and ſtratagems to gain reſpect and reverence, it behoves us certainly to wiſh for, and endeavour all ſuch means as are uſeful and lawful, for the obtaining the ſame.

I might here, I think, conveniently add, that though many preferments amongſt the clergy of Rome may poſſibly be as ſmall as ſome of ours in England, yet we are to be put in mind of one more excellent contrivance of theirs, and that is, the denial of marriage to prieſts, whereby they are freed from the expences of a family, and a train of young children, that upon my word, will ſoon ſuck up the milk of a cow or two, and grind in pieces a few ſheaves of corn. The church of England therefore thinking it not fit to oblige their clergy to a ſingle life, and I ſuppoſe are not likely to alter their opinion, unleſs they receive better reaſons for it from Rome, than have been as yet ſent over; he makes a compariſon very wide from the purpoſe, that goes about to try the livings here in England, by thoſe of the church

church of Rome: There being nothing more frequent in our church, than for a clergyman to have three or four children to get bread for, by that time one in theirs ſhall be allowed to go into holy orders.

There is ſtill one thing remaining, which ought not to be forgotten, (a thing that is ſometimes urged, I know, by the papiſts, for the ſingle life of the prieſts) that does much alſo leſſen the eſteem of our miniſtry: and that is, the poor and contemptible employment that many children of the clergy are forced upon, by reaſon of the meanneſs of their fathers revenue. It has happened, I know, ſometimes, that whereas it has pleaſed God to beſtow upon the clergyman a very ſufficient income; yet ſuch has been his careleſſneſs, as that he hath made but pitiful proviſions for his children. And on the other ſide, notwithſtanding all the good care and thoughtfulneſs of the father, it has happened at other times that the children, beyond the power of all advice, have ſeemed to be reſolved for debauchery; but to ſee clergymen's children condemned to the walking of horſes, to wait upon a tapſter, or the like, and that only becauſe their father was not able to allow them a more genteel education, are ſuch employments that cannot

not but bring great diſgrace and diſhonour upon the clergy.

But this is not all the inconvenience that attends the ſmall income, the portion of ſome clergymen: for beſides that the clergy in general is diſeſteemed, they are likely alſo to do but little good in their pariſh. For it is a hard matter for the people to believe that he talks any thing to the purpoſe, that wants ordinary food for his family, and that his advice and expoſition can come from above, that is ſcarce defended againſt the weather. I have heard a travelling poor man beg with very good reaſon, and a great ſtream of ſeaſonable rhetoric, and yet it has been very little minded, becauſe his cloaths were torn, or at leaſt out of faſhion: And on the other ſide, I have heard but an ordinary ſaying, proceeding from a fine ſuit, and a good luſty title of honour, highly admired; which would not poſſibly have been hearkened to, had it been uttered by a meaner perſon; yet by all means, becauſe it was a fancy of his worſhip's, it muſt be counted high, and notably expreſſed. If indeed this world were made of ſincere and pure beaten virtue, like the gold of the firſt age, then ſuch idle and fond prejudices would be a very vain ſuppoſal: and the doctrine that preceeded from the moſt tattered and contemptible

temptible habit, and the moſt ſparing diet, would be as acceptable as that which floweth from a ſilken caſſock, and the beſt cheer: But ſeeing the world is not abſolutely perfect, it is to be queſtioned, whether he that runs upon truſt for every ounce of proviſion he ſpends in his family, can ſcarce look from his pulpit into any ſeat of the church, but that he ſpies ſomebody or other that he is beholden to, and depends upon; and for want of money has ſcarce confidence to ſpeak handſomely to his ſexton; it is to be queſtioned, I ſay, whether one thus deſtitute of all tolerable ſubſiſtence, and thus ſhattered and diſtracted with moſt neceſſary cares can either invent with diſcretion, or utter with courage any thing that may be beneficial to his people, whereby they may become his diligent attenders, and hearty reſpecters.

And as the people do almoſt reſolve againſt being amended or bettered by that miniſter's preaching, whoſe circumſtances, as to this life, are ſo bad, and his condition ſo low; ſo likewiſe is their devotion very cool, and indifferent in hearing, from ſuch-a-one, the prayers of the church. The divine ſervice, all the world know, is the ſame, if read in the moſt magnificent cathedral, or in the moſt private parlour: Or, if performed

formed by the archbiſhop himſelf, or by the meaneſt of his prieſts: But as the ſolemnity of the place, beſides the conſecration of it to God Almighty, do much influence upon the devotion of the people: ſo alſo the quality and condition of the perſon that reads it. And although there be not that acknowledged difference between a prieſt comfortably provided for, and him that is in the thorns and bryars, as there is between one placed in great dignity and authority, and one that is in leſs; yet ſuch a difference the people will make, that they will ſcarce hearken to what is read by the one, and yet be moſt religiouſly attentive to the other. Not ſurely that any one can think, that he whoſe countenance is chearly, and his barns full, can petition heaven more effectually, or prevail with God for the forgiveneſs of a greater ſin, than he who is pittifully pale, and is not owner of an ear of corn: yet moſt certainly they do not delight to confeſs their ſins, and ſing praiſes to God with him, who ſighs more for want of money and victuals, than for his treſpaſſes and offences. Thus it is, and will be, do you and I (Sir) what we can to the contrary. Did our church indeed believe with the papiſts, every perſon rightfully ordained, to be a kind of God Almighty, working miracles, and doing

wonders

wonders: then would people moſt readily proſtrate themſelves to every thing, in holy orders, though it could but juſt creep: But being our church counts thoſe of the clergy to be but mortal men, (though peculiarly dedicated to God and his ſervice) their behaviour, their condition and circumſtances of life will neceſſarily come into our value, and eſteem of them. And therefore it is to no purpoſe for men to ſay, that this need not be; it being but mere prejudice, humour and fancy: And that if the man be truly in holy orders, that is the great matter: And from thence come bleſſings, abſolution, and interceſſion through Chriſt with God: And that it is not philoſophy, languages, eccleſiaſtical hiſtory, prudence, diſcretion, and reputation, by which the miniſter can help us on towards heaven: Notwithſtanding this I ſay again, that ſeeing men are men, and ſeeing that we are of the Church of England, and not of that of Rome, theſe things ought to be weighed and conſidered; and for want of being ſo, our Church of England has ſuffered much.

And I am almoſt confident, that ſince the reformation, nothing has more hindered people from a juſt eſtimation of a form of prayer, and our holy liturgy, than employing a company of boys, or old illiterate mumblers

to read the ſervice. And I do verily believe that this very day, eſpecially in cities and corporations, (which make up the third part of our nation) there is nothing that does more keep back ſome diſſatisfied people from church, until ſervice be over, than that it is read by ſome ten or twelve-pound-man, with whoſe parts and education they are ſo well acquainted, as to have reaſon to know, that he has but juſt ſkill enough to read the leſſons with twice conning over. And though the office of the reader, be only to read word for word, and neither to invent and expound: yet people love he ſhould be a perſon of ſuch worth and knowledge, as it may be ſuppoſed he underſtands what he reads. And although for ſome it were too burthenſome a taſk to read the ſervice twice a day, and preach as often; yet certainly it were much better if the people had but one ſermon in a fortnight or month, ſo the ſervice was performed by a knowing and valuable perſon, than to run an unlearned rout of contemptible people into holy orders, on purpoſe only to ſay the prayers of the church, who perhaps ſhall underſtand very little more than a hollow pipe made of tin or wainſcot.

Neither do I here at all reflect upon Cathedrals; where the prayers are uſually read by ſome grave and worthy perſon: and as for the

the unlearned ſingers, whether boys or men, there is no more complaint to be made, as to this caſe, than that they have not an all-underſtanding organ, or a prudent and diſcreet cornet.

Neither need people be afraid that the miniſter for want of preaching ſhould grow ſtiff and ruſty, ſuppoſing he came not into the pulpit every week: For he may ſpend his time very honeſtly, either by taking better care of what he preaches, and by ſeriouſly conſidering what is moſt uſeful and ſeaſonable for the people; and not what ſubject he can preach upon with moſt eaſe, or upon what text he can make a brave ſpeech, for which no body ſhall be better, or where he can beſt ſteal without being diſcovered, as is the practice of many divines in private pariſhes: or elſe he may ſpend it in viſiting the ſick, inſtructing the ignorant, and recovering ſuch as are gone aſtray: For though there be churches built for public aſſemblies, for public inſtruction, and exhortation; and though there be not many abſolutely plain places of ſcripture that do oblige the miniſter to walk from houſe to houſe, yet certainly people might receive much more advantage from ſuch charitable viſits and friendly conferences, than from general diſcourſes levelled at the whole world; where perhaps

the greateſt part of the time ſhall be ſpent in uſeleſs prefaces, dividings, and flouriſhings. Which thing is very practicable, excepting ſome vaſt pariſhes: In which alſo it is much better to do good to ſome, than none at all.

There is but one calamity more that I ſhall mention, which though it need not abſolutely, yet it does too frequently accompany the low condition of many of the clergy: And that is, it is a great hazard, if they be not idle, intemperate and ſcandalous. I ſay, I cannot prove it ſtrictly and undeniably that a man ſmally beneficed, muſt of neceſſity be diſſolute and debauched: but when we conſider, how much he lies ſubject to the humour of all kind of reprobates; and how eaſily he is tempted from his own houſe of poverty and melancholy: it is to be feared, that he will be willing too often to forſake his own ſtudy of a few ſcurvy books, and his own habitation of darkneſs, where there is ſeldom eating or drinking, for a good lightſome one, where there is a bountiful proviſion of both. And when he comes here, though he ſwears not at all, yet he muſt be ſure to ſay nothing to them that do it, by all that they can think of: And though he judges it not fit to lead the forelorn in vice and profaneneſs; yet, if he goes about

about to damp a frolic, there is great danger, not only of loſing his ſunday dinner, but all opportunities of ſuch future refreſhments, for his niceneſs and ſqueamiſhneſs. And ſuch as are but at all diſpoſed to theſe lewd kind of meetings, beſides the devil, he ſhall have ſolicitors enough, who count all ſuch revelling occaſions very unſavoury, and unhallowed, unleſs they have the preſence of ſome clergyman to ſanctify the ordinance: Who if he ſticks at his glaſs, bleſs him, and call him but doctor, and it ſlides preſently. I take no delight, I muſt confeſs, to inſiſt upon this, but only I could very much wiſh that ſuch of our governors, as go amongſt our ſmall preferred clergy, to take a view of the condition of the church and chancel, that they would make but enquiry whether the miniſter himſelf be not much out of repair.

I have now done, Sir, with the grounds of that diſeſteem that many of the clergy lie under, both by the ignorance of ſome, and the extreme poverty of others; and I ſhould have troubled you no farther, but that I thought it convenient not to omit the particular occaſions that do concur to the making up of many of our clergy ſo pittifully poor and contemptible.

The firſt thing that contributes much to

the poverty of the clergy, is the great ſcarcity of livings: Churches and chappels we have enough, it is to be confeſſed, if compared with the bigneſs of our nation: But in reſpect of that infinite number that are in holy orders, it is a very plain caſe, that there is a very great want. And, I am confident that in a very little time I could procure hundreds that ſhould ride both ſun and moon down, and be everlaſtingly yours, if you could help them but to a living of twenty-five, or thirty pounds a year: And this I ſuppoſe to be chiefly occaſioned upon theſe two accounts; either from the eagerneſs and ambition that ſome people have of going into orders; or from the refuge of others into the church; who being otherwiſe diſappointed of a livlihood, hope, to make ſure of one by that means.

Firſt, I ſay, that which encreaſes the unprovided for number of the clergy, is people poſting into orders, before they know their meſſage or buſineſs, only out of a certain kind of pride and ambition. Thus ſome are hugely in love with the mere title of prieſt, or deacon: never conſidering how they ſhall live, or what good they are likely to do in their office: but only they have a fancy that a caſſock, if it be made long, is a very handſome garment, though it be never

ver paid for: And that the deſk is clearly the beſt, and the pulpit the higheſt ſeat in all the pariſh; that they ſhall take place of moſt but eſquires and right worſhipfuls: That they ſhall have the honour of being ſpiritual guides and counſellors: and they ſhall be ſuppoſed to underſtand more of the mind of God than ordinary, though perhaps they ſcarce know the old law from the new, nor the canon from the apocrypha. Many, I ſay, ſuch as theſe there be, who know not where to get two groats, nor what they have to ſay to the people, but only becauſe they have heard that the office of a miniſter is the moſt noble and honourable employment in the world, therefore they, not knowing in the leaſt what the meaning of that is, orders by all means muſt have, though it be to the diſparagement of that holy function.

Others alſo there be, who are not ſo highly poſſeſſed with mere dignity of the office, and honourableneſs of the employment, but think, had they but a licenſe and authority to preach, Oh how they could pay it away! And that they can tell the people ſuch ſtrange things, as they never heard before in all their lives: That they have got ſuch a commanding voice, ſuch heart-breaking expreſſions, ſuch a peculiar method of text-dividing, and

ſuch notable helps for the interpreting all difficulties in ſcripture that they can ſhew the people a much ſhorter way to heaven, than has been as yet made known by any. ſuch a forwardneſs as this, of going into holy orders, either merely out of an ambitious humour of being called a prieſt, or of thinking they could do ſuch feats and wonders, if they might be but free of the pulpit, has filled the nation with many more divines, than there is any competent maintainance for in the church.

Another great crowd that is made in the church, is by thoſe, that take in there only as a place of ſhelter and refuge: Thus we have many turn prieſts and deacons, either for want of employment in their profeſſion of law, phyſic, or the like: or having been unfortunate in their trade: or having broken a leg or an arm, and ſo diſabled from following their former calling: or, having had the pleaſure of ſpending their eſtate, or being (perhaps deſervedly) diſappointed of their inheritance. The church is a very large and good ſanctuary, and one ſpiritual ſhilling is as good as three temporality ſhillings: Let the hardeſt come to the hardeſt: if they can get by heart, *Quid eſt Fides? Quid eſt Eccleſia? Quot ſunt Concilia Generalia?* and gain orders, they may prove readers

ers or preachers, according as their gifts and opportunities ſhall lie. Now, many ſuch as theſe, the church being not able to provide for (as there is no great reaſon that ſhe ſhould be ſolicitous about it) muſt needs prove a very great diſparagement to her: They coming hither juſt as the old heathens uſe to go to prayers: When nothing would ſtop the anger of the Gods, then for a touch of devotion: And if there be no way to get victuals, rather than ſtarve, let us read or preach.

In ſhort, Sir, we are perfectly overſtocked with profeſſors of divinity: there being ſcarce employment for half of thoſe who undertakes that office. And unleſs we had ſome of the Romiſh tricks, to ramble up and down, and cry pardons and indulgences: Or for want of a living, have good ſtore of clients in the buſineſs of purgatory, or the like, and ſo make ſuch unrighteous gains of religion, it were certainly much better if many of them were otherwiſe determined. Or unleſs we had ſome vent for our learned ones beyond the ſea, and could tranſport ſo many tun of divines yearly, as we do other commodities, with which the nation is overſtocked; we do certainly very unadviſedly to breed up ſo many to that holy calling, or to ſuffer ſo many to ſteal into orders, ſeeing

there is not ſufficient work and employment for them.

The next thing that does much heighten the miſery of our church, as to the poverty of it, is the gentry deſigning, not only the weak, the lame, and uſually the moſt ill-favoured of their children for the office of the miniſtry, but alſo ſuch as they intend to ſettle nothing upon for their ſubſiſtence; leaving them wholly to the bare hopes of church-preferment. For, as they think, let the thing look how it will, it is good enough for the church: and that if it had but limbs enough to climb the pulpit, and eyes enough to find the day of the month, it will ſerve well enough to preach and read ſervice: So likewiſe they think they have obliged the clergy very much, if they pleaſe to beſtow two or three years education upon a younger ſon at the univerſity, and then commend him to the grace of God, and the favour of the church, without one penny of money, or inch of land. You muſt not think that he will ſpoil his eldeſt ſon's eſtate, or hazard the leſſening the credit of the family, to do that which may tend any way to the reputation and honour of the clergy. And thus it comes to paſs that you may commonly ride ten miles, and ſcarce meet with a divine that is worth above two

ſpoons,

ſpoons and a pepper-box, beſides his living or ſpiritual preferments. For, as for the land, that goes ſweeping away with the eldeſt ſon, for the immortality of the family; and as for the money, that is uſually employed for to bind out, and ſet up the other children. And thus you ſhall have them make no doubt of giving five hundred or a thouſand pounds for ſtock to them: But for the poor divinity-ſon, if he gets but enough to buy a broad hat at ſecond hand, and a ſmall ſyſtem or two of faith, that is counted ſtock ſufficient for him to ſet up withal. And poſſibly he might make ſome kind of ſhift in this world, if any body will engage that he ſhall have neither wife nor children: but if it ſo falls out that he leaves the world, and behind him either the one or the other; in what a diſmal condition are theſe likely to be and how will their ſaid calamities reflect upon the clergy? So diſmal a thing is this commonly judged, that thoſe that at their departure out of this life are piouſly and virtuouſly diſpoſed, do uſually reckon the taking care for the relief of the poor miniſters widows, to be an opportunity of as neceſſary charity, as the mending of the highways, and the erecting of hoſpitals.

But neither are ſpiritual preferments, only ſcarce by reaſon of that great number that lie hovering over them, and that they that are thus upon the wing are uſually deſtitute of any other eſtate and livelihood; but alſo when they come into poſſeſſion of them, they finding for the moſt part nothing but a little ſauce and ſecond courſe, pigs, geeſe and apples, muſt needs be put upon great perplexities for the ſtanding neceſſaries of a family. So that if it be enquired by any one, how comes it to paſs that we have ſo many in holy orders that underſtand ſo little, and that are able to do ſo little ſervice in the church? If we would anſwer plainly and truly, we may ſay, becauſe they are good for nothing elſe. For, ſhall we think that any man that is not curſed to uſeleſſneſs, poverty and miſery, will be content with twenty or thirty pounds a year? For though in the bulk it look at firſt like a bountiful eſtate: yet, if we think of it a little better, we ſhall find that an ordinary bricklayer or carpenter (I mean not your great undertakers and maſter-workmen) that earns conſtantly but his two ſhillings a day, has clearly a better revenue, and has certainly the command of more money: For that the one has no dilapidations, and the like, to conſume a great part of his weekly wages, which

which you know how much the other is ſubject unto. So that as long as we have ſo many ſmall and contemptible livings belonging to our church (let the world do what it can) we muſt expect that they ſhould be ſupplied by very lamentable and unſerviceable things: For that nobody elſe will meddle with them: Unleſs one in an age, abounding with money, charity and goodneſs, will preach for nothing. For if men of knowledge, prudence and wealth, have a fancy againſt a living of twenty or thirty pounds a year: There is no way to get them into ſuch an undertaking, but by ſending out a ſpiritual preſs: For that very few volunteers that are of worth (unleſs better encouraged) will go into that holy warfare: But it will be left to thoſe who cannot deviſe how otherwiſe to live.

Neither muſt people ſay, that beſides biſhopricks, prebends, and the like, we have ſeveral brave benefices, ſufficient to invite thoſe of the beſt parts, education and diſcretion. For imagine one living in forty is worth a hundred pounds a year, and ſupplied by a man of skill and wholeſome counſel, what are the other thirty nine the better for that? What are the people about Carliſle bettered by his inſtructions and advice who lives at Dover? It was certainly our Saviour's

Saviour's mind, not only that the goſpel ſhould be preached unto all nations at firſt, but that the meaning and power of it ſhould be preſerved and conſtantly declared to all people, by ſuch as had judgment to do it.

Neither again muſt they ſay, that cities, corporations, and the great trading towns of this nation, (which are the ſtrength and glory of it, and that contain the uſeful people of the world) are uſually inſtructed by very learned and judicious perſons. For I ſuppoſe, that our Saviour's deſign was not that mayors, aldermen, and merchants, ſhould be only ſaved; but alſo that all plain country people ſhould partake of the ſame means: Who, though they read not ſo many Gazettes, as a citizen, nor concern themſelves where the turk or king of France ſets on next; yet the true knowledge of God is now ſo plainly delivered in ſcripture, that there wants nothing but ſober and prudent offers of the ſame, to make it ſaving to thoſe of the meaneſt underſtandings. And therefore in all pariſhes, if poſſible, there ought to be ſuch a fixt and ſettled proviſion, as might reaſonably invite ſome careful and prudent perſon, for the peoples guide and inſtruction in holy matters.

And

And furthermore: It might be added, that the revenue belonging to moſt of corporation livings is no ſuch mighty buſineſs: For were it not for the uncertain and humourſome contribution of the well-pleaſed pariſhioners, the parſon and his family might be eaſily ſtarved, for all the lands or in-come that belongs to his church. Beſides the great miſchief that ſuch kind of hired preachers have done in the world, which I ſhall not ſtay here to inſiſt upon.

And as we have not churches enough, in reſpect of the great multitude that are qualified for a living; ſo, conſidering the ſmallneſs of the revenues, and the number of the people that are to be the hearers, it is very plain that we have too many. And we ſhall many times find two churches in the ſame yard, when as one would hold double the people of both the pariſhes: And if they were united for the encouragement of ſome deſerving perſon, he might eaſily make ſhift to ſpend very honeſtly and temporately the revenue of both. And what though churches ſtand at a little further diſtance; people may pleaſe to walk a mile without diſtempering themſelves? when as they ſhall go three or four to a market to ſell two pennyworth of eggs.

But

But ſuppoſe they reſolve to pretend, that they ſhall catch cold (the clouds being more than ordinary thick upon the ſunday, as they uſually are, if there be religion in the caſe) and that they are abſolutely bent upon, having inſtruction brought to their own town: why might not one ſermon a day, or rather than fail one in a fortnight, from a prudent and well eſteemed of preacher, do as well as two a day from him, that talks all the year long, nothing to the purpoſe, and thereupon is laughed at and deſpiſed?

I know what people will preſently ſay to this, viz. That if upon ſunday the church-doors be ſhut, the ale-houſes will be open. And therefore there muſt be ſomebody, though never ſo weak and lamentable, to paſs away the time in the church, that the people may be kept ſober and peaceable. Truly, if religion and the worſhip of God conſiſted only in negatives; and that the obſervation of the ſabbath was only not to be drunk: then they ſpeak much to the purpoſe; but if it be otherwiſe, very little. It being not much unlike (as it is the faſhion in many places) to the ſending of little children of two or three years old to a ſchool-dame, without any deſign of learning one letter, but only to keep out of the fire and water.

Laſt

Laſt of all, people muſt not ſay that there needs no great ſtore of learning in a miniſter and therefore a ſmall living may anſwer his deſerts; for that there be homilies made on purpoſe by the church for young beginners and ſlow inventors. Whereupon it is that ſuch difference is made between giving orders and licenſe to preach; the laſt being granted only to ſuch as the biſhop ſhall judge able to make ſermons.

But this does not ſeem to do the buſineſs: For, though it be not neceſſary for every guide of a pariſh to underſtand all the oriental languages, or to make exactly elegant or profound diſcourſes for the pulpit; yet moſt certainly it is very requiſite that he ſhould be ſo far learned and judicious, as prudently to adviſe, direct, inform and ſatisfy the people in holy matters, when they demand it, or beg it from him. Which to perform readily and judiciouſly, requires much more diſcretion and skill, than upon long deliberation, to make a continued talk of an hour, without any great diſcernible failing. So that were a miniſter tied up never to ſpeak one ſentence of his own invention out of the pulpit in his whole life-time, yet doubtleſs many other occaſions there be, for which neither wiſdom nor reputation

ſhould

ſhould be wanting in him that has the care and government of a pariſh.

I ſhall not here go about to pleaſe myſelf with the imagination of all the great tithes being reſtored to the church, having little reaſon to hope to ſee ſuch days of virtue. Nor ſhall I here queſtion the almightineſs of former kings and parliaments; nor diſpute whether all the king Henries in the world, with never ſuch a powerful parliament, were able to determine to any other uſe, what was once ſolemnly dedicated to God and his ſervice. But yet, when we look over the prefaces to thoſe acts of parliaments, whereby ſome church-revenues were granted to Henry VIII. one cannot but be much taken with the ingenuity of that parliament: That when the king wanted a ſupply of money, and augmentation to his revenue, how handſomly out of the church they made proviſion for him, without doing themſelves any injury at all: For, ſay they, "ſeeing his majeſty is our joy and life, ſeeing that he is ſo couragious and wiſe, ſeeing that he is ſo tender of, and well-affected to all his ſubjects: and that he has been at ſuch large expences for five and twenty whole years to defend and protect this his realm; therefore in all duty and gratitude, and as a manifeſt token of our unfeigned thankfulneſs, we do grant

grant unto the king, and his heirs for ever, *&c.*" It follows as cloſely as can be, That becauſe the king had been a good and deſerving king, and had been at much trouble and expence for the ſafety and honour of the nation, that therefore all his wants ſhall be ſupplied out of the church: as if all the charges that he had been at, was upon the account only of his eccleſiaſtical ſubjects, and not in relation to the reſt.

It is not, Sir, for you and I to gueſs which way the whole clergy in general might be better provided for. But ſure it is, and muſt not be denied, that ſo long as many livings continue as they now are, thus impoveriſhed; and that there be ſo few encouragements for men of ſobriety, wiſdom, and learning, we have no reaſon to expect much better inſtructors and governors of pariſhes, than at preſent we commonly find.

There is a way, I know, that ſome people love marvelouſly to talk of, and that is a juſt and equal levelling of eccleſiaſtical preferments. What a delicate refreſhment, ſay they, would it be, if twenty or thirty thouſand pounds a year were taken from the biſhops, and diſcreetly ſprinkled amongſt the poorer and meaner ſort of the clergy? how would it rejoice their hearts, and encourage them in their office? What need thoſe great

and

and ſumptuous palaces, their city, and their country houſes, their parks and ſpacious waters, their coſtly diſhes and faſhionable ſauces? May not he that lives in a ſmall thatched houſe, that can ſcarce walk four ſtrides in his own ground, that has only read well concerning veniſon, fiſh, and fowl; may not he, I ſay, preach as loud, and to as much purpoſe, as one of thoſe high and mighty ſpiritualiſts? Go to then, ſeeing it hath pleaſed God to make ſuch a bountiful proviſion for his church in general, what need we be ſolicitous about the amending the low condition of many of the clergy, when as there is ſuch a plain remedy at hand, had we but grace to apply it? This invention pleaſes ſome mainly well: but for all the great care they pretend to have of the diſtreſſed part of the clergy. I am confident, one might eaſily gueſs what would pleaſe them much better: If inſtead of augmenting ſmall benefices, the biſhops would be pleaſed to return them thoſe lands that they purchaſed in their abſence. And then as for the relieving of the clergy, they would try if they could find out another way.

But art thou in good earneſt my excellent contriver; doſt thou think that if the greateſt of our church preferments were wiſely parcelled

parceled out amongſt thoſe that are in want, it would do much feats and courteſies? And doſt thou not likewiſe think, that if ten or twenty of the luſtieſt noblemens eſtates of England were cleverly ſliced among the indigent, would it not ſtrangely refreſh ſome of the poor laity, that cry ſmall coal, or grind ſciſſars? I do ſuppoſe that if God ſhould afterwards incline thy mind (for I fancy it will not be as yet a good while) to be a benefactor to the church: thy wiſdom may poſſibly direct thee to diſperſe thy goodneſs in ſmaller parcels, rather than to flow in upon two or three with full happineſs. But if it be my inclination to ſettle upon one eccleſiaſtical perſon, and his ſucceſſors for ever, a thouſand pounds a year; upon condition only to read the ſervice of the church once in a week, and thou takeſt it ill, and findeſt fault with my prudence, and the method of my munificence; and ſayeſt, that the ſtipend is much too large for ſuch a ſmall taſk: Yet, I am confident, that ſhould I make thy laityſhip heir of ſuch an eſtate, and oblige thee only to the trouble and expence of the ſpending a ſingle chicken, or half a dozen of larks, once a year in commemoration of me, that thou wouldeſt count me the wiſeſt man that ever was ſince

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the creation: And pray to God, never to diſpoſe my mind to part with one farthing of it for any other uſe than for the ſervice of thyſelf, and thy family. And yet, ſo it is, that becauſe the biſhops, upon their firſt being reſtored, had the confidence to levy fines according as they were juſtly due, and deſired to live in their own houſes (if not pulled down) and to receive their own rents; preſently they cry out, the churchmen have got all the treaſure and money of the nation into their hands. If they have any, let them thank God for it, and make good uſe of it, weep not beloved, for there is very little hopes, that they will caſt it all into the ſea, on purpoſe to ſtop the mouths of them that ſay they have too much.

What other contrivances there may be for the ſettling upon miniſters in general a ſufficient revenue for their ſubſiſtence and encouragement in their office; I ſhall leave to be conſidered of by the governors of learning and religion. Only, thus much is certain, that ſo long as the maintainance of many miniſters is ſo very ſmall, it is not to be avoided, but that a great part of them will want learning, prudence, courage, and eſteem to do any good where they live. And what if we have (as by all muſt be acknowledged) as wiſe and learned biſhops as be

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in the world; and many others of very great underſtanding, and wiſdom, yet as was before hinted, unleſs there be provided for moſt towns and pariſhes, ſome tolerable and ſufficient guides; the ſtrength of religion, and the credit of the clergy will daily languiſh more and more, Not that it is to be believed, that every ſmall country pariſh ſhould be altogether hopeleſs as to the next life, unleſs they have a Hooker, a Chillingworth, a Hammond, or a Sanderſon, dwelling among them; but requiſite it is, and might be brought about, that ſomebody there ſhould be, to whom the people have reaſon to attend and to be directed, and guided by him.

I have, Sir, no more to ſay, where it not that you find the word religion in the title; of which in particular, I have ſpoken very little: Neither need I, conſidering how nearly it depends, as to its glory and ſtrength, upon the reputation and mouth of the prieſt. And I ſhall add no more but this, viz. that among thoſe many things that tend to the decay of religion, and of a due reverence of the holy ſcriptures, nothing has more occaſioned it, than the ridiculous and idle diſcourſes that are uttered out of pulpits. For when the gallants of the world do obſerve how the miniſters themſelves do jingle, quib-

quibble, and play the fool with their texts, no wonder if they, who are ſo inclinable to atheiſm, do not only deride and deſpiſe the prieſts, but droll upon the bible, and make a mock of all that is ſober and ſacred.

I am, Sir,

Your moſt humble ſervant,

Auguſt, 8th.
1670. T. B.

SOME

SOME

OBSERVATIONS

UPON THE

ANSWER

TO AN ENQUIRY INTO

The Grounds and Occaſions

OF THE

Contempt of the CLERGY.

WITH SOME

ADDITIONS.

IN A SECOND

LETTER to R. L.

By the ſame Author.

THE

PREFACE

TO THE

READER.

SINCE I was laſt with you in this kind, I have almoſt been of as many profeſſions and employments, as there be city-companies; and have had as many ſeveral names, as the Grand Seignior has titles of honour; for ſetting aſide the vulgar and familiar ones of rogue, raſcal, dog and thief (which may be taken by way of endearment, as well as out of prejudice or offence) as alſo thoſe of more certain ſignification; as malicious rogue, ill-natured raſcal, lay-dog

and ſpightful thief: I ſay, ſetting aſide all theſe, they have travelled me almoſt quite through the map. For in a moment, I got to the Streights, ſhot the Gulph, cut the Line, and was preſently Barbarian, Indian, Turk and Jew. And, notwithſtanding this, the buſineſs went on at home all the while beſides; for there I was rebel, traytor, Scot, Sadducee, and Socinian: And then, you know, I had but a little way to Antichriſt himſelf.

I thought it therefore the beſt and moſt honeſt way, not to conceal theſe things, that being fully ſatisfied of that pernicious poiſon that was in the former, you may carefully avoid the danger of being infected by this ſecond: But if you are ſo bold as to venture a blowing up, look cloſely to it: For the plot lies deadly deep, and it will

will be between your legs before you be aware of it; for this is full out as jeſuitically contrived, as the other was ſaid, and thought to be. But of all things, have a care of putting it into your pocket, for fear it takes fire, or runs away with your breeches. And if you can ſhun it, read it not when you are alone; or, at leaſt, not late in the evening; for the venom is ſtrongeſt about midnight, and ſeizes moſt violently upon the head, when the party is by himſelf. And if you happen on any doubtful expreſſion, be ſure you take it for the preſent in the worſt ſenſe; for you may abate again, after the heat of the weather be over. And if at any time you find the viper begin to creep upon you; run inſtantly out of your chamber, and get into any company, and fall to railing immediately as hard as ever

you can (nay, ſay ſomewhat to your-ſelf as you go along in the ſtreets for fury and paſſion whets the blood, and keeps the enemy at a diſtance, and is found to be as good againſt any book-iſh infection, as a glaſs of ſack is againſt the plague. I ſhall not tell you one line of what is in it; and therefore conſider well what you do, and look to yourſelf. But if you be reſolved to meddle, be ſure have a care of catching cold; and keep to a moderate diet, for there is danger and jeopardy in it beſides.

And I muſt deſire, that when you come at a neighbouring miniſter of the anſwerers, looking over his five hundred ſermons, that you do not believe me: For I find, that he did not look them all over with his outward eye, but only called them over in his mind.

And I deſire alſo, that the anſwerer would.

would believe himſelf, and not me: For I would not by any means, have him write a book only about that miſtake. And, indeed, whereas he ſays in his firſt page, that one deſign of his writing, was to make an acknowledgment, that a great part of what I wrote was true: I wiſh, that either he would have let my truth have ſhifted for itſelf, without the help of his acknowledgment (for, I profeſs, he has prevented me killing I know not how many otters, or elſe, that he would have divided his letter into two parts, and have placed the anſwer by itſelf, and the acknowledgment by itſelf: Which if he had done, and picked them duly and carefully, he might have written all that which he calls anſwer, upon very little more than his thumb nail.

And I muſt particularly beg of the

cripture-nonconformiſts, that they be not too ſevere upon a ſmall lay-miſtake: For my bible not lying juſt under my elbow, I find, I have in one place made our Saviour ſay that, which indeed John Baptiſt ſpoke before-hand for him.

And, becauſe I am in the begging humour, I muſt crave further, that if any of you hear of a ſecond anſwer coming out againſt my former letter, concerning my putting the tarts before the chickens (for I am given to underſtand, that ſuch an objection is urged) that by all means you preſently ſtop the preſs; for moſt certainly chickens ought to have the precedence of tarts, both by an indiſpenſable right of nature, and by the juſtoſt and oldeſt traditions of cookery: And I ſhall always be ready to acknowledge, rather than defend ſuch miſtakes.

SOME

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OBSERVATIONS

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WHAT ſervice you or I ſhould do to the church or ſtate, by cracking of nuts, I do not underſtand; excepting the caſe of cheſnuts, upon which, as it has been reported, the kingdom of Naples has ſome myſterious dependance; but however, to this employment our old friend and acquaintance W. S. adviſes us, rather than to diſturb the world with idle wiſhes, and dangerous endeavours of doing any good. For, although what I ſent you in my laſt,

may poſſibly be moſt of it true, and might in the opinion of ſome haſty men be counted uſeful; yet there be others of a more wary and deliberate judgment, that ſay it muſt not be true, neither ſhall it be true, becauſe there is an antient and received axiom amongſt ſtateſmen; *That all things that are true, are not fit to be ſaid at all times*; as the anſwer to my firſt letter moſt politically obſerves.

Now, Sir, this ſame friend of ours, does not tell me plainly, whether he expects to hear from me again; and if he does, for my part, I know no more what to write, than he knows me. For his love and tenderneſs towards me is ſo very great, that it will ſuffer him to anſwer but to very little of my letter (as you know, Sir, friends, if they be dear indeed and indeed, are very loth to croſs, and contradict one another) and therefore he troubles not himſelf much about that; but only he aſſigns me over to, God knows, how many further anſwers; as, firſt of all, I am to be quarrelled with by all the ſchoolmaſters of the nation, for undervaluing the great ordinance-days of humiliation and repetition. Next of all I am to be verſified upon particularly by the Weſtminſter ſcholars; who are to perſecute me ſeverely with poetical

ſquibs,

ſquibs and crackers. If theſe do not effect the buſineſs, then Cowly is to be raiſed from the grave, on purpoſe to make a pindarie upon me. After all this, the convocation is to meet, and have a ſeſſion on purpoſe, to pick out one of a nimble pen, and a ready wit, to recover the reputation of the meaner clergy. But if theſe all fail, and ſhould not humble me, then by way of pigeons and a poſtſcript, he adviſes the gentry of the nation to raiſe all the trained bands, and country-troops, to be in arms againſt me; and having well whetted their ſwords, to make ſharp thruſts at me, and to wound my reputation, in order to the redemption of their couſin Hellen, who was carried captive to a ſmall vicarage. In ſhort, Sir, it is very plainly the opinion of the anſwerer, that if ſomebody does not take me in hand, and (as he ſays, pag. 22.) do not ſeek to leſſen the value of my letter, and that very ſpeedily, the church will certainly be all ſunk by Michaelmas next, and the ſtate will tumble after it in the following ſpring. Bleſs me! think I, what is the buſineſs? A man cannot wiſh a few honeſt and innocent wiſhes, but that preſently he muſt be rhymed on, confuted and fought; but that he muſt be bound over to Weſtminſter ſquibbers, hard thruſters, and reputation wounders. And

for what? Only for endeavouring to procure the meaner ſort of the clergy, a little more money, and a few more books.

But, perhaps, Sir, there may be ſomething elſe; we had beſt therefore look a little into the anſwerer, to ſee where the offences lie, and where we are likely to be quarrelled; for this gentleman letting off the gun very eaſily, fights but very little himſelf, but only ſets out the ground for the battle; and claps his hands, and cries, holloo to the armies that are drawing up.

But before that be done, I cannot but take notice, that although our friend for old acquaintance ſake (which poſſibly might be begun at Padua; for where elſe I ſhould be acquainted with W. S. I cannot deviſe) in many places, is very prodigal of his ſweet expreſſions towards me; yet, I perceive, it is always done with a very wary prudent reſerve: For his love and good opinion of me, ſeldom hold above a page together, if ſo long. In one place of his preface, he thinks him, whom he anſwers, a very honeſt gentleman; but in another huff (ſays he) We are as good men as himſelf, and have reaſon to quarrel with the world, that we are not more admired and honoured. For my part, I began to call for my whinyard, being almoſt afraid that he would have drawn; but all

all was over preſently again; for, in the next ſide, he falls into ſuch a commendation of me, for joining the credit and the ſerviceableneſs of the clergy together, as if he would have fed me with nothing but ſugar-ſops and ſoft jellies, but yet, for all that, ere he cloſes up his preface; he ſets my unwilling teeth to the difficult taſk of cracking nuts. Nay, ſometimes his affection riſes, and falls, within ſix lines compaſs; for in the beginning of the firſt page of his anſwer, he ſeems ſomewhat timorous and doubtful: Either *(ſays he)* the author does truly believe, and affectionately bewail, or does very vainly, if nor hypocritically too, enquire into the grounds and occaſions of the contempt of the clergy. But this trembling and jealous fit was quickly over: for the very next line, he loves me like mad; ſaying, that he does readily believe (notwithſtanding the frequent drolling that might make ſome ſevere men to doubt) that I am in good earneſt. When I had read theſe words, doubtleſs, think I, now it will be a match; and I may venture now ſurely to ſpeak for the great cake. But alas, this paſſion called love, is ſuch a paſſion for changeableneſs! for before I had made an end of that ſide, all was dough again, and he falls into

into another qualm, and doubts whether in many things I have ſaid well.

And thus, Sir, he carries me from page to page: ſometimes he makes me rich in imagination, and as illuſtrious as a peer of the realm; but, by and by, he takes away all my treaſure, and credit (p. 80.) gives me an inevitable choice of fool or knave. Some flattering, and half friend would have only ſaid, as he does, that all the gentry covet my company; and that my acquaintance lies with the learned clergy only. But alas, Sir, he knew full well, that this might have huffed and quite ſpoiled ſuch an unſettled temper as mine; and therefore he knew how to ſpend good words moderatly, and how to put in a daſh of humiliation with diſcretion. To keep company only with worthies, and the learned, is too fattening and foggy; it would in time intoxicate, and breed conceit, and bad humours: and therefore my friend knew very well, how healthful and ſeaſonable it would be for my conſtitution, to take ſometimes freſh air, and to ſend me abroad to gather briefs. The truth of it is, I muſt perfectly reſign up myſelf to his management; for whether I do or no, I perceive, he will diſpoſe of me according to his good pleaſure: Sometimes I am permitted to be in the right, ſometimes

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I muſt be in the wrong; even according to the humour that he is in; for once in ſo many pages, to keep me meek, it is convenient that faults ſhould be found; and then he applies both eyes to the book, and looks for them with all earneſtneſs and diligence: And indeed, Sir, if I may ſo ſay, without ſeeming conceited of my own undertaking; the anſwerer might as well have excepted againſt all the book; and to make ſhort of it, have pronounced it one entire and continued lie from beginning to ending, with as much reaſon, as to except againſt many of thoſe places, which he has picked out to confute: which will more plainly appear by the choice of the objections that he has made againſt my letter: For having moſt carefully peruſed his anſwer, I profeſs, Sir, to you, that in my opinion, the moſt ſturdy ones which are to be found in his whole book, are ſuch as follow: viz.

That there is ſomewhat in Homer, beſides an account of Achilles's toes, and the Grecians boots. That take two lads, the one ſixteen the other fourteen years of age; he of ſixteen ſhall be wiſer, than he of fourteen cæteris paribus, *i. e.* as he explains himſelf; if at fourteen, the aforeſaid ſixteen lad happened to be as wiſe as the other is now. That every gentleman that keeps a chaplain, has not a couſin Abigal to wait upon his lady.

That

That it is lawful to take a preface from Adam, becauſe the new teſtament refers to the old. That there is a neighbouring miniſter of his, that has above five hundred ſermons by him; and having lately very well looked over the ſame, finds none of them to begin with an ingenious picture. That it is very allowable to ſhred into a ſermon good ſtore of Latin and Greek (at leaſt Latin) though it be in a country pariſh; becauſe old Mr. Dod uſes to ſay, ſo much Latin ſo much fleſh. That it is a great joy and refreſhment to a miniſter's own underſtanding, to quote ſeveral languages, though nobody underſtands them but himſelf. That though it ſhould be admitted, that for the moſt part, in a country village Latin might be ſpared; yet if it be out of St. Auſtin, it is very uſeful, though no creature in the pariſh underſtands one tittle of it; becauſe ignorant people are not to be impoſed upon. Laſtly, that thoſe little ſentences, viz, As it were, if I may ſo ſay: and, with reverence be it ſpoken, are very mollifying ſentences; and may with as much reaſon be uſed, as *ſi ita loqui liceat*, or *detur verbo venia*.

Theſe, Sir, as far as I can perceive, are the moſt knocking and deſtroying objections againſt my book. As for the reſt, he either moſt plainly, and groſsly miſtakes me; or elſe he

he tries to do it, but ſays the ſame that I do, (only he does not know of it) when he thinks he contradicts me: All which will appear afterwards in their due places; for I would willingly be as careful to obſerve his method as he has been induſtrious to miſtake my meaning.

The firſt thing wherein I am ſo ſhamefully and horribly out, is, that I have not ſufficiently reckoned up the grounds and occaſions of the contempt of the clergy. For that I having referred all to ignorance and poverty, I have ſays he (p. 5. &c.) moſt careleſly left out the papiſts, jeſuits, quakers, nonconformiſts; and (by his leave) he has forgot one, as well as I forgot the reſt, and that is, the draining of the fens; there being a near relation between atheiſm and the contempt of the clergy. But no man can think of all things at once.

Well; and do you think, Sir, that our old friend is in good earneſt, or does he droll? Does he in his conſcience believe that the papiſts do ſlight and undervalue our clergy? Do they lay their plots and ſtratagems to make us daily more and more deſpiſed? and does he think that they are really at the very bottom of their hearts, adverſaries and enemies to the church of England? well, ſuppoſe they be, what would he have me do in this

this caſe? Muſt I ſet ſail preſently for Rome, or diſpatch a letter forthwith to the pope, deſiring him out of all love to tie up all his prieſts and jeſuits, and not ſuffer any one of them to croſs our ſeas: And furthermore to let his holineſs know, that in good truth he does not do at all like a gentleman, to let his agents, and emiſſaries ramble up and down with ſwords, and long perukes, and other faſhionable diſguiſes; inveigling thoſe of our church, and ſearching up and down in unknown habits, for ſome of the leaſt learned of our clergy, puzzling them with ſophiſms, and making their triumphs over them? Do you not think, Sir, that he would liſten to this, as he did to the quaker that went over to convert him? Surely the anſwerer cannot be ſo ignorant of the Romiſh Church, and conſtitutions, as not to ſee, that ſo long as the pope believes himſelf ſupreme and infallible, or (which is all one) endeavours to carry on the humour of being thought and believed ſo to be; ſo long as the proteſtants ſtand in their opinion for ſchiſmatics; and they believe, or at leaſt ſay they do, that there is no ſalvation out of their own church; ſo long as they think themſelves obliged, or pretend to think, that they ought to uſe all arts and means, to reſtore all again to themſelves,

and

and to fruſtrate all the intents of the reformation: Laſtly, ſo long as they think themſelves judges, or will judge what means are moſt likely to be effectual to bring about their deſigns, ſhall we imagine that they will beg our leave to comb their perukes, before they come out of their dreſſing-room? Or that they will take our advice what ſtreet they ſhall walk in; what company they ſhall keep, and whom they ſhall diſpute with? Now, Sir, becauſe I thought it next to impoſſible to hinder altogether their contriving our contempt, (it being in a manner in the body of their religion ſo to do) as alſo, that there be ſeveral wiſe and wholeſome ſtatutes of this realm, with all care and prudence at firſt made, and ſince often renewed (and now lately inforced by ſtrict proclamation) to prevent their bad intentions towards us, and to defeat, as much as may be, their plots againſt us; if the anſwerer would but have conſidered of theſe things, and had he but had that ſame gratifying maſter of his, who uſed as he ſays, ſo to open his underſtanding in the caſe of Juvenal and Florus; perhaps he might begin to gueſs why I did not particularly inſiſt upon the papiſts, as great occaſions of the contempt of our clergy, but left them, and many ſuch things, to be treated of by him:

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In doing of which (although I am not apt to boaſt of good works) I did very friendly, for had I not left two or three ſuch things untouched, he would have been hard put to it (as far as I perceive) to have found furniture for his anſwer.

But yet for all that, if I were highly pleaſed with my own model; and were reſolved to hale, and fetch in all to my two choſen words of ignorance and poverty, and ſtiffly to defend the ſame: I could then, Sir, for a need, tell him, that many have been tempted to turn catholics (as they call them) for want of preferment; and many have been abuſed and ſlighted by them, and brought themſelves and others of their profeſſion, into contempt, for want of knowledge.

Now, though I never expected that all the clergy of England ſhould be ſo ſubtile in logic, ſo cunning at untwiſting a complex theme, ſo experimentally ſkilled in ſubject and prædicate, ſo accurate at forming a verb, and at hunting out an etymology to the firſt original (as I perceive the anſwerer is, by what he ſo earneſtly recommends in ſeveral places) but that here and there one in a country might poſſibly be worſted by a keen and pinching jeſuit, yet certainly, if the clergy in general were better

ter furniſhed with all ſorts and advantages of learning, it would be more difficult for thoſe diligent enemies of ours, to meet with ſo frequent opportunities of victory and conqueſt: And thereby, you know, Sir, the grounds and occaſions of the contempt of the clergy would be much leſſened, though not altogether removed: For, I hope, that nobody counts me ſo extravagantly mad, and doating, as to think that I ſhall believe, that it might poſſibly be ſo contrived, that there ſhould not be any living creature in orders in the whole land, but ſhould be ſo rich and learned, as that he ſhould never tempt any man to diſ-eſteem him; or that he ſhould behave himſelf ſo worthily, and diſcreetly, that it were impoſſible for the vileſt raſcal, varlet, or infidel in the world, not to reſpect him, and attend to his doctrine; (which is a thing that the anſwerer has a great mind that I ſhould ſay, becauſe he can contradict it) ſeeing that I had ſeveral times in my letter, as alſo in the preface, ſaid that I would propound nothing, as near as I could, but what was hopeful and practicable. Which thing, if he had been at leiſure to have minded, he need not then have held up his hands ſo high, and repeat it ten or twelve times with ſuch wonder-

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ment, that I ſhould refer all to poverty and ignorance.

I am very loth, Sir, to go about to abaſe the anſwerer's prizing himſelf, for diſcovering ſo many other ſeveral occaſions of the contempt of the clergy, beſides thoſe which I mentioned: But I perceive he ſeems mightily concerned (as you know, Sir, one friend cannot but be for another) that I ſhould be ſo lamentably miſtaken, as to ſay, that whatever leſſens the value of the clergy, or renders it leſs ſerviceable to the world, than might be reaſonably hoped, may be all referred to ignorance and poverty. For, ſays he, (p. 7.) "The occaſions of the contempt of the clergy are not only (on our part) ignorance and poverty." Again, (p. 18.) "You had ſaid enough, ſays he, if our ignorance and poverty had been only ſome, or the main of thoſe things that leſſen our value, and not the only things." And (p. 22.) "Wherefore again, ſomewhat elſe is ſometimes the occaſion of the contempt of the clergy." And (p. 23.) "I wiſh, ſays he, you had not ſaid, Whatever leſſens the value," &c.—So that I perceive, if I had ſaid that poverty and ignorance had been ſome of the cauſes, or the main or chief occaſion, or the like, it had paſſed well enough; (I might poſſibly have had the

gentleman's

gentleman's daughter;) but to ſay they are the only; that there is nothing beſides; to put in that ſtabbing word whatever, it was an unkind, and unfriendly expreſſion.

Truly, Sir, you know pretty well my temper; and, I believe, would vouch for me, that I had no malice in my heart, when I ſaid whatever. But I much wonder that the anſwerer, who did ſo often, and ſolicitouſly wiſh, that that ſame offenſive word *whatever* had been left out, ſhould overlook theſe other that are in the ſame ſentence: viz. *than might be reaſonably hoped*: Or if he did not, what did he think they meant? he may believe me, that thoſe words were not put in by chance, and (being ſlow to confeſs) now made uſe of to deliver me from a dreadful miſtake: But intend thereby to ſignify two things; firſt, that I would enquire into ſuch courſes, and grounds, as might be reaſonable, and proper for me to enquire into; and not into ſuch things, as were already taken care of by the laws of the realm, or canons, and conſtitutions of our church, as was before hinted. And had we an act of parliament, that were in as good force againſt the poverty of the clergy, (which a worthy and very learned author in a late treatiſe tells us, might be ſo ordered, as it might H. Th.

might

might not be very grievous to the ſubject) as againſt the foreign and domeſtic enemies of the church; I had left out that as well as thoſe many other cauſes, which the anſwerer thinks fit to mention: But indeed, as to that other buſineſs of want of learning, that would ſcarce be eaſily remedied by a vote of the houſe, except it were extraordinary full.

Another thing that I intend by thoſe words, was, that I would meddle with nothing but what was almoſt impoſſible to be wholly avoided; and therefore at that time, I did not think it convenient (though perhaps afterwards I may) to tell the people, that there are a great many very wicked ones in the world, and always will be. Such I mean, who defying heaven, and even God himſelf; it is no wonder that they are not ſparing to a clergyman: although he has a very large parſonage, and although he has all thoſe ſame books, that the anſwerer ſays (p. 46.) he has heard of: Nay, though he be one of his neighbouring doctors, with his ratling coach; for we have thoſe that can curſe and ſwear, as loud as that can rattle and rumble, let the road be never ſo uneven, and the coachman drive never ſo hard; and ſo they will, ſo long as they give themſelves up to the devil. But I though

thought it not fit to write a letter to him, to chain up his buſy ſpirits of darkneſs, from intermeddling with affairs on earth; nor to inſert him for one ground or occaſion of the contempt of the clergy. But this, I think, may conveniently be ſaid, that whatever number we have of thoſe that are deſpiſers, not only of the clergy, but of all that is good; and that were I to write my firſt letter again, I cannot, by the bleſſing of God, think of any more proper way, either to recover them from perpetual ruin, or to abate their infecting of others, than with all earneſtneſs to wiſh that there might be daily additions of ſuch to our worthy clergy, whoſe counſel, value and example, might win them by degrees into ſome ſenſe of religion, and better opinion of thoſe that are more peculiarly the maintainers of the ſame.

I know there be ſome, who having a great mind to diſlike ſomething or other, think they have made a conſiderable objection againſt what I writ before, by ſaying, That I was very ſilent as to the carriage and converſation of the clergy; which may be partly true, and yet no great omiſſion; becauſe I thought with myſelf, that if there were any want of advice and exhortation to the clergy, it might be more proper to be

performed by ſuch as had authority over them, and power to mind eccleſiaſtical cenſures: But, for my part, I know very little ſervice that I could do in that kind, unleſs I ſhould have rid up and down the country, and turned paritor, or informer; and ſo bring in a roll of ſuch as are idle and negligent in their profeſſion: An employment, I muſt confeſs, that I do not much approve of, but ſhall leave it to the ready and liſtening nonconformiſt; whoſe ill will to the preſent eſtabliſhment of the church, would make them very glad of the office: And, I am confident, they would bring in a very fine bill ſince St. Bartholomew the famous, if they were but entruſted with the contriving of it.

And perhaps, this may in part ſatisfy what the anſwerer thought he ſaid againſt me (p. 10.) viz. That integrity, together with learning, and an eſtate, is more conſiderable than either of them, or both together. Yes, truly that it is, by above ten in the hundred: But yet for all that, he need not to think, that ſuppoſing the great tithes ſhould be beſtowed upon a vicar, that he ſhould preſently fall to breaking all the commandments, and ſaying the creed backward; for that is, or at leaſt muſt be his meaning, if he intended to gainſay what I had

had written; that is, that learning, and a good convenient eſtate, are of none, or very ſmall account and uſe in a clergyman; if there be but integrity of life, and good converſation: Which, I ſay, I think is not extraordinary true: For take this ſame integrity, that has but little money, and very few books, and give this integrity a good library, and the knowledge thereof, and an hundred pounds a year; and if this integrity be not more conſiderable, and do more good in the world, than poor, naked and unlearned integrity, I never ſaw the like of it; eſpecially in a clergyman, who you know ſo, Sir, ſince miracles are ceaſed, are ſuppoſed to come to a better knowledge of the mind of God, and better able to diſcover the ſame to the people that are committed to their care, by dedicating themſelves, and their time, to that deſign and ſervice.

It is juſt to as much purpoſe, and as much againſt me, when the anſwerer ſays on in the ſame page, viz. That very rich, and very learned clergymen, have been deſpiſed; witneſs the biſhops in the late times. Yes, truly, I muſt needs grant an old friend of mine, that taking away all their eſtates, the archbiſhop's head, and putting many of them in priſon, are nota-

ble ſigns of their being deſpiſed: And he may remember alſo, what the ſame deſpiſing raſcals did to our ſovereign, the king; and what would he infer from thence? If any thing at all, it muſt be, that riches and knowledge are altogether as uſeleſs, and as ſubject to contempt, as poverty and ignorance: If he pleaſe, he may ſo infer; but when he has done, he will ſcarce be able to hire two in a country to believe him, unleſs they be very ſpecial and inward friends.

But of all ſtratagems that he makes uſe of, to ſhew how vain and ſucceſsleſs all my endeavours were likely to be; that certainly argues the moſt of cloſe and thick thinking, which he lucks upon (p. 12.) Nay, ſays he, I will venture further a little to make it appear (and indeed if there were ever venture made, this was one) that ignorance and poverty are not the only grounds of contempt; for ſome clergymen are as much ſlighted for their great learning, as others are for their ignorance. Now, although he ſays in his preface, "That he would not much boaſt of convincing the world, how much I was miſtaken in what I undertook;" yet I am confident of it, that this contrivance of his, did inwardly as much rejoice the cockles of his heart, as he fancies, that what I writ did ſometimes

times much tickle my ſpleen. But wherein, I pray, Sir, are they ſlighted? O, ſays he, in their preaching; "A learned ſcholar-preacher can neither keep the people awake, nor make them write after him; whereas a a plain right-down, leſs learned divine, ſhall make them ſtare and ſtart again;" ſo would an honeſt block-river with his beetle, heartily calling at the church door, once in five or ſix minutes, as well as the moſt eccleſiaſtical fiſt, powerfully exerciſing upon edifying wainſcot.

But does he think, Sir, that ignorance will out-preach learning? He is to remember, that into want of learning, I put alſo indiſcretion, and want of the uſe of learning; and alſo conſideration of the capacity of the auditors; and there be many other things beſides Greek and Latin hard words, and ſome myſterious points, which to preach to common people, you had as good give them a lecture about ſquaring the circle: And therefore he did not hear me ſay, that the greateſt mere ſcholar, is always either the moſt admired preacher, or really does the moſt good, becauſe many other circumſtances are required, upon which, the fame and ſucceſs of a preacher does ſometimes depend: But yet, thus far I durſt venture to ſay (ſeeing that we are got

upon the venturing pin) that he that underſtands the holy ſcriptures beſt, and therein the mind of God explained; (under which, I comprehend all learning requiſite for the ſame) he alſo that has the command of true and uſeful rhetoric; diſcerning what words are moſt proper and intelligible; and how they are ſo to be ordered, as they ſhall not make either any harſh and unpleaſant noiſe, nor be difficultly underſtood; and that has beſides an audible and graceful voice, a comely and unblamable geſture; if this man thus accompliſhed, be not more reſpected, and likely to do more good in general, than he that wants all, or has but ſome few of theſe, then it is a moſt raſh and idle thing, to wiſh the very meaneſt we have of the clergy, to have had the opportunities of any better improvement.

But, Oh, the ſanctified poſtures, the familiar and condeſcending ſimilitudes, and the inſinuating and melting voice! I hope, Sir, they do not reſolve to muzzle my clergyman, or think that I intended only a mute divine; one that ſhould only frown, and forehead his pariſhioners into a godly life, inſtead of prudently reproving them; and ſaying nothing to the purpoſe, ſhould only chear up the people, with drawing up his

his chops into a pleaſant ſmile, when the uſe of comfort is ready to come. Of which religious facemakers, we had a great plenty in the late zealous times; thoſe, I mean, that uſe to turn up the glaſs, and ſpend a quarter of it in rocking of themſelves into a ſtill fit of prayer, and then breaking out into a ſudden fright of devotion, as if they were riſen from the dead. We are (thanks be to God) paſt thoſe days, when the pulpiteers uſe to ſtrip and truſs themſelves, as if they were to ſhew ſome ſpiritual tumbling; and ſo having hung up their cloaks, and put back their hair behind their ears; ſometimes they were for bending backwards, as if they would take up a ſhilling in their eye-lids: ſometimes again for ſtretching upon the cuſhion, as if they would turn over their heads, and ſhew you the double ſommerſet; but then, if there came to be any extraordinary ſhew, and the occaſion did require any tranſcendent feats of activity, and great agility of body, ſuch as a public thankſgiving, or a ſolemn day of humiliation; ſuch a time called only for cloſe drawers, and the breeches were to be left at home, becauſe they were great dampers of the power of ſpirit, and a vaſt hindrance to the efficacious carrying on the work of the day, and the immediately ſucceeding tax:

Then it was that godlineſs chiefly conſiſted in the management of the eye: and he that had the leaſt pupil, was the moſt righteous; becauſe moſt eaſily concealed by the rolling white. Then it was, that they would ſcarce let a round faced man go to heaven; but if he had but a little blood in his cheeks, his condition was counted very dangerous; and it was almoſt an infallible ſign of abſolute reprobation: And I will aſſure you, Sir, a very honeſt man of a ſanguine complexion, if he chanced to come nigh an officious zealot's houſe, might be ſet in the ſtocks, only for looking freſh in a froſty morning; and yet, for all that, theſe pale and world-renouncing ſaints, ſhould ſlily lick up all the ſweetmeats of a ſmall pariſh, and religiouſly ſuck down a pint or two of Malaga and then deſpiſe the creature, unleſs taken with moderation.

What the anſwerer meant, in ſaying that an unlearned preacher had many ways to keep people awake, and to make them as buſy with their pens, as the clerks are in their chancery office; whereas a man of reaſon, and true eloquence ſhould not ſo much as draw forth one ſigh, tear, or drop of ink, I do not underſtand; for my part, I ſee nothing to the contrary, but that a perſon of good education and diſcretion (if he

he did not think it uſeleſs and fantaſtical) may hollow as loud as the moſt illiterate of all; for, Sir, if you remember, care was taken, that ſuch as were deſigned for the miniſtry, ſhould have, not only all their outward limbs, but alſo good, ſtrong, and laſting entrails; which, you know, Sir, if the mouth does but open, and things be but a little ordered, will make noiſe enough. If indeed people were to be bellowed, or blown to heaven, then certainly their herdſman with his horn, might ſave more people of the pariſh, than the miniſter, though he ſplits his throat; and I deny not, but that man may be ſcared by a whole cannon or a crack of thunder, but ſcarce into a good life that will hold and continue; and although to the late famous Triers, it was an approved of ſign of converſion, to have been in a great ſtorm or tempeſt, and to have been a little frighted or affected therewith; yet I cannot forbear to ſay, that that perſon, who has been kept awake by a mere hideous noiſe, and ſuch a ſtrenuous voice that will not ſo much as let the poor jack-daws reſt quietly upon the ſteeple: when he gets but once out of that jarring din, he may preſently fall aſleep, and as well try to meditate upon a ſound of trumpets, as any thing

that he remembers towards the amendment of his life.

I did partly, Sir, promiſe to obſerve the anſwerer's method; but I am afraid I ſhall not be altogether ſo good as my word; and if I fail, I ſuppoſe it is no great matter; for I do not perceive that the cloſeneſs of his ſiege is ſuch, as ſhould ſtrictly require any ſuch thing: therefore before I proceed any further, as he tells me (p. 5.) that he has no reaſon to thank me, that I ſhould take notice of no other occaſions of the contempt of the clergy, but ignorance and poverty; ſo I am ſure I have very little reaſon to thank him, for trying to make people believe, that I ſhould ſay, that whatever diſgrace or contempt did lie upon any of the clergy, it was altogether their own faults; to which purpoſe, I am confident, he ſpeaks nigh twenty times in his book. By two or three places, Sir, you may gueſs at his meaning in the reſt, (p. 6.) he ſays, I do almoſt inſult over the poverty of the clergy; and that I do in a manner excuſe the laity for deſpiſing the clergy; and (p. 18.) he wonders at me for thinking that the clergy is wholly acceſſary to their own ſhame; whereas it is oft-times their misfortune, as he ſays, he (p. 23.) and the matter had not been much, if he would have been content, to have

have been miſtaken all alone by himſelf, but he muſt draw in the country gentlemen, and ſcandalize them; and ſet them to make a groundleſs and ſenſeleſs ſpeech, from what he pretends they ſhould find in my book: ſaying, Look you here, Parſon, have you ſeen this book? here is one that has made it as plain as the ſun, that you are a company of dull blockheads, and that the reaſon that you are no more reſpected, is all your own fault; and ſo you may even ſink in your own ſorrows, there is nobody likely to pity you.

Surely, Sir, the anſwerer has got my book purpoſely printed for his own miſtaking; for, I can find no ſuch thing at all in mine, namely, that all the diſcredit, or calamity that falls upon any of the clergy is wholly, and altogether occaſioned by themſelves. But the contrary I find almoſt every page: as ſuppoſe a lad ſhould be impoſed upon, and made believe he is fit for the univerſity, and thereupon ſhould be preſently ſent away with Cato, Corderius, and Textor's epithets, for gunpowder-treaſon; and with Μῆνιν ἄειδε θεὰ ——— and perhaps the beginning of the next verſe, ſo fitted to his tongue, that it is ready to ſtart out of his mouth at the firſt ſight of the theatre, or King's college chappel: And

ſuppoſe when he comes there, that his parts are ſuch, that the muſes come upon him but very ſlowly, or that he cares not much for their further acquaintance; having been ſufficiently banged out of all love to them at ſchool already: Or, ſuppoſe he having a mind to ſtudy, has neither time, books, nor money to purchaſe them; but muſt go to the ſtationers, to look what is the Engliſh of a word: And that his friends being either not willing, or not able to maintain him there above five or ſix months, he goes and ſeeks his fortune; and ſo as it is in the fable, he ſkips into the pond, in hopes of a flock of ſheep; but ſo it falls out, that he never arrives to the preferment of above twenty pounds a year; whereupon, Sir, upon theſe and the like occaſions, it ſo happens that ſuch an one poſſibly proves not very ſerviceable to the church, nor much eſteemed by the people: Now can any one in the world, beſides the anſwerer, be ſo mad as to think, that I who had reckoned up theſe, and many ſuch occaſions of the contempt of the clergy, and finding thereupon, here and there a perſon in orders, not ſo honoured and uſeful, as might be wiſhed; ſhould preſently bid him (or tempt others, by what I ſay, to do it) Go hang, damn, or bury himſelf alive;

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go ſink, drown, or die in a ditch like a dog: he may even thank himſelf, it was perfectly his own: a great lazy lubber, that might have had a living of ſix or ſeven-ſcore pounds a year, and he muſt be modeſt, and go pulling into a private corner with one of ſixteen; an idle and unambitious coxcomb, that might have had his barns topt full of corn, beſides two great ſtacks in the yard; and when he ſhould be gathering in his refreſhing harveſt, for him to be counting up his few incoming eggs, or ſcrambling with the poor pig for plums under the damaſcene tree; an ill contriving raſcal, that in his younger years ſhould chooſe to lag the bag and the bottle a mile or two to ſchool: and to bring home only a ſmall bit of Greek or Latin moſt magiſterially conſtrued, and would not enter himſelf into one of the great ſchools of the land, where he might have received his belly full of knowledge in full chargers; and afterward having five or ten pounds a year plentifully allowed him by his friends, ſhould forſake the univerſity, and the advantages thereof and go ſneaking into the country, and ſpend the prime of his years with a company of ſmall grammar-fingers: A careleſs and improvident wretch, that ſhould be ſo overſeen, as to be deſcended

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of ſuch an humourſome and phlegmatic father, who was ſo ſurly, and dull as to beſtow upon him neither eſtate nor parts; or that ſhould be ſo inconſiderate and undiſcerning as that he ſhould ſuffer himſelf to be begotten of ſuch mean and ordinary parents: Whereas there be ſo many fine and tall gentlefolks in the world, that could have given or procured him preſent preferment: away miſerable and low contented mortal! Weep on, and die! ſinking in your own ſorrows, and in your own contrived miſeries; for you are likely to have no help, pity or reſpect from us.

After this rate, Sir, he diſcredits the country gentry, in that ſpeech, which he makes for them; as if he could find any one creature in the whole nation (that ever ſaw my book) beſides himſelf, ſo egregiouſly weak, as to miſtake me ſo groſly as he repreſents them to do.

Neither, Sir, would it ſatisfy the anſwerer, to endeavour to make people believe that it was my opinion, that whatever diſeſteem any of the clergy did lie under, was perfectly occaſioned by their own choice, and wholly to be attributed to their own neglect and imprudence, but he muſt needs go about to draw me in, to undervalue the whole clergy of the land: which he has as much reaſon

reaſon to hope to do (from any thing that I ſaid) as to try to perſuade me, that I promiſed in my firſt letter, to cut my own throat; and for that purpoſe, he has ſo ordered the buſineſs, that in the *Mercurius Librarius*, to the end of the title of his anſwer, theſe words are added, viz. "Wherein is contained a ſober vindication of the clergy of England from the imputation of folly and ignorance." Now, Sir, although I did not ſpend much time in contriving a ſet commendation of our wiſe and honourable clergy; yet in ſeveral places I ſaid ſo much, and acknowledged it ſo far, that I thought that nobody, that would but at all attend to what I writ, and were not very humourſome and peeviſh beſides, could poſſibly miſtake my meaning; my deſign being not to make a needleſs and ſolemn commemoration of the learning and wiſdom of our clergy (which the whole world has always admired, and have reaſon ſtill to do, and our adverſaries to dread) but ſtill to encreaſe the number of our admirers, and that we may become a greater terror to the enemies of our church. Neither, Sir, was I altogether ignorant, how much the ordinary ſort of our Engliſh clergy do far excel in learning, the common prieſts

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of the church of Rome. But, Sir, as I told you in my laſt, as there were very good reaſons (ever ſince infallibility, and the ſeveral arts thereunto belonging, was laid aſide) for which it might be convenient that our common clergy ſhould be richer than theirs: So for the ſame reaſons, it might be requiſite (or at leaſt very deſireable) that it ſhould be more learned; but for all this, Sir, the anſwerer taking no great delight in underſtanding what I meant, on he goes, (p. 25.) moſt hiſtorically ſhewing, that the Engliſh clergy, ſince the beginning of queen Elizabeth's reign, is much improved; and the reaſon is, becauſe they can now preach much better, than the high-ſheriff could then: Whom I muſt grant to be a moſt admirable preacher, if his fancy, and biſkets held out good to the end of his ſermon; to which, were it worth the while to reply, it might be ſaid, that ſuppoſing the clergy be ſomewhat improved ſince thoſe days he ſpeaks of; and that the reſt of the world ſtood ſtaring ſtill at the ſame low degree of underſtanding then a clergyman, although but a little amended in his judgment, and excelling thoſe of former times, would be much valued and reſpected. But ſuppoſe the laity have an odd kind of fancy to enquire, to improve, and in their way and

proportion,

proportion, to grow in knowledge alſo; then a little improvement in the clergy will not poſſibly be ſo hugely wondered at, as the anſwerer expects it ſhould be, unleſs he could procure an order to have all that are now living in the world, to be preſently knocked on the head, and to fetch from the grave the high-ſheriff, and his ignorant halberteers, to admire the growth and increaſe of learning, that is now to be found in the preſent clergy. But for my part, I muſt confeſs, I know no reaſon to deny, that the clergy of the land does daily conſiderably improve; but withal, I do not perceive where the murder, witchcraft, or the jeſuitiſm of the buſineſs lies, either in wiſhing that they may ſtill proceed; or in gueſſing why they go on no faſter.

I believe, Sir, you are ſufficiently tired with reading the ſmall devices, that the anſwerer makes uſe of to defeat the deſign of my book, and the hard ſhifts that he is ſometimes put to, to contrive but a conſcionable miſtake; but when his parts grow low, and his invention flags, then he is for ſeeking out for one of my own ſuppoſed objections (and preſently ſhutting the book, leſt he ſhould read any of the anſwer) he ſpends his time in paraphraſing upon that. How often, Sir, he fall into this humour,

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it would coſt the reader near ſix-pence to know. I ſhall give you therefore at preſent, Sir, but one inſtance of it: About the beginning of (p. 32.) he wonders at me very much for ſeeming to ſay, That the worſt of all ſcholars are picked out for divinity, For, ſays he, is it not a ſtrange thing, that they who have diverted to other ſtudies, ſhould for a great part, prove excellent in their kind, able lawyers, expert phyſicians, &c. yet they only who ſettle to divinity, ſhould for the moſt part, prove otherwiſe? Yes truly, it is a very ſtrange thing: And I believe the like was ſcarce ever heard of, eſpecially by an anſwerer, who will neither read, nor gueſs tolerably: For, if he had but taken that ſame proſpective-glaſs, which he adviſed me to look upon the laity withal, (p. 5.) and had he but turned either end of it upon what I ſaid, (p. 11. 17. 21. and 81.) perhaps his wondering in time would have ſomewhat abated; for there he might have found, that very few determine themſelves to the profeſſion of law, or phyſic, without the conſideration of ſome eſtate, upon which they foreſee they may be probably maintained, until they gain ſkill enough, and reaſonable confidence, to profeſs what they deſign; and ſure I am, that there is ſcarce now to be found a lawyer in the nation,

tion, that ever got, or is likely to get ſauce for a pullet, but (beſides his univerſity preparations) has ſpent the beſt part of his time, for ſix or ſeven years together to fit himſelf for his intended employment; and as for thoſe many others that go only to the inns of court, to learn and admire the excellent knack of eating without a trencher, or to know the porter's name, and the four terms, theſe are only a ſhame to themſelves, no great diſcredit to the profeſſion, becauſe they never intend, nor endeavour to practiſe; and if they ſhould go about it, it would be but to very little advantage for them to give a proof of their ill ſpent time; for he that palpably loſes his buſineſs at the bar, once and again, merely for want of ſkill, and not out of pardonable miſtake, he may even run home to his chamber, and lay aſide his gown; for his ſword will as well become him in Michaelmas-term, as in the long vacation.

And theſe, Sir, are the choice, and beſt of the reaſons, that I can find in the anſwerer; upon which, he will not ſuffer any of the inferior ſort of the clergy to come to any higher degree of knowledge, before they enter upon their holy employment. The next thing that he undertakes to ſhew, is, that ſuppoſing the ignorance of any of the clergy

clergy be ſuch, as it were convenient to wiſh it leſs: yet, that I have either not truly aſſigned the cauſes of it, or have omitted many. And here in the firſt place, he falls upon me as ſeverely, as the very caſtle-keeper himſelf could have almoſt done, for finding fault with the common method of ſchooling: In which, his firſt aſſault, about Greek and Latin, is ſo forcible and furious, his reaſonings ſo killingly cloſe and deſtroying, and all his deductions ſo ſecurely backed and guarded, that I was almoſt tempted to renounce logic, and all its works, and never to come again within a furlong of an untwiſter of complex themes; but preſently to clap hat under arm, and to run as hard as legs would carry me to the firſt man that ſold any Amo, or τύπτω. About the middle of, (p. 35.) (a place I am ſure I ſhall no more forget then Maſton-moor) after a mild and gentle preface, as ſweet and courteous as friends could deviſe, viz. I beg your pardon, ſays he, if I be not altogether of your opinion, as to the buſineſs of ſchooling. When, alas! (little thinking I of any ſuch danger, ſo nigh at hand) without mercy he ſeizes upon me with the utmoſt violence, and dint of logic, and beginning with a moſt confounding disjunctive ſylogiſm, dilemma, or cornute (which you know,

know, Sir, is the moſt barbarous and unchriſtian that can be invented by men of argument) he tells me after this inhuman and ſavage manner; either, ſays he, it is neceſſary that Greek and Latin ſhould be learned or not. Now, for my part, fire or water: Burn or drown: I know not which to chuſe. If I ſay not, then he has me moſt cruelly upon the hip, and brings me over with a moſt deadly gulſh: For I, thinking nothing of this miſchief, had gone, and fooliſhly ſaid that there were very good books in Latin and Greek; and therefore ſeeing I cannot avoid it, I muſt ſay yes, though it be to the undoing of my wife and children. Yes, ſays he, then if neceſſary, thoſe languages are to be learned at ſchool, or not: Well, it is even as good to be undone at firſt as at laſt, I muſt ſay yes again. Very good! ſays the anſwerer; and now we have got you thus far; I proceed, and aſſume. Nay, think I, now I perceive, he intends to kill me alive; now come French, Spaniard, Turk, Tartar, or any deviſable thing; for nothing, I am ſure, can be ſo heatheniſh, and void of all grace as a cruel and blood-thirſty aſſumer: But I muſt be content, for on he goes; and to make an utter end of me, ſays, that if Greek and Latin are to be learned at ſchool, then a good proficiency is there to be made,

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and if a good proficiency, then nothing but the mere words of the languages are to be ſtudied. But I know, Sir, he will be ready to ſay that he does not conclude ſo; but I care not for that, for he muſt conclude ſo, if he intended to conclude againſt what I ſaid: For I ſaid nothing againſt the languages, but only that ſome other delightful employments might be mixed with them; and that a very competent ſkill therein, might poſſibly with more advantage be gained out of ſome other authors, than out of dictionaries, or janua's, which are not much better. A lad ſurely may bring up a little arithmetic and geometry (beſide a good budget of Latin and Greek) without breaking the horſes back, eſpecially if his father's man comes but along with him. And as the anſwerer ſays, he has heard of fathers, councils, and the like; ſo I have heared there is a Greek Euclid; and that there be many Latin books, out of which knowledge, together with words, may be conveniently learned, but alas! now I think of it, old folkes will not give unto children any reaſon, for fear it ſhould choak them. What give a child rank and ſurfeiting ſenſe! It will breed worms, itch, kibed heels, and ſcabby heads. Children muſt have only water-gruel, ſcalled milk, bread and butter thin

thin ſpread, and gayed, and eaſy digeſtible words. A triangle brings down the pin of the mouth, and a ſquare, if it be any thing large, certainly inflames, and cauſes the quinſy. And, as the anſwerer ſays, (p. 37.) It is memory alone that is to be cheriſhed and employed in lads; that being the great ſtore-houſe and foundation of all learning. Yet truly, it is ſo; but for all that, I do not much approve, that a whole file of lads ſhall be all hanged up indifferently together for not being able in the ſame time to get, and repeat ſo many inches, or feet of words; whereas perhaps ſome of them, having naturally but a ſmall faculty that way, have as much reaſon to be whipped, becauſe their hair is not curled and flaxen, or their eyes are not grey. And whatever ſenſe the anſwerer may pretend is to be found in ſchool-books to aſſiſt and help the memory, yet it is uſually ſo undiſcernable to lads, that you had as good ſet them to get by heart all the ſigns from Temple-bar to Weſtminſter, as many taſks that they are oft-times obliged to.

And as for the buſineſs of Homer, if the anſwerer will promiſe me not to be angry, I will for once chuſe rather to be of my Lord Bacon's opinion than his: who tells us in his advancement of learning, "That he can without

without any difficulty pronounce, that the fables of Homer (notwithſtanding he has been made a kind of ſcripture by the later ſchools of the Grecians) had no ſuch inwardneſs in his own meaning; but however as the anſwerer well obſerves, there is ſomewhat elſe in Homer beſides Achilles's toes. But I profeſs, Sir, my mind did ſo run upon the ſo often commended moveables of the captain (πόδας ὠκὺς) that I might eaſily forget the buckle-garters. But is there nothing elſe in that ancient and venerable poet, but ſtories of footmenſhip, and ſuch like low accompliſhments? Was it not he that laid down the firſt elements of phyſic and ſurgery; and gave the firſt glimpſes for ſcraping of lint and ſpread plaiſters upon leather? is he to be undervalued, that is not only the moſt chriſtian but moſt proteſtant of poets; in whoſe works you may not only find all practical divinity, as faſt as in the little book of piety itſelf; but moſt caſes of conſcience warily reſolved, and knotty controverſies acutely decided? is he to be called a rumbler, who glides as ſmooth as a ſtar, or a fired rocket of tow? who was not like common confined mortals, born at one dull place; but at no leſs than ſeven the moſt eminent cities of the eaſt? is he, with whoſe works Alexander alone could take reſt, when

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as the whole world beſides could not content him: And who has been ſo ſolemnly quoted in all ages, and ſo generally relied on as the only ſtandard of Grecian claſſicalneſs, to be compared with Garagantua, that was famous for nothing elſe but Torchchuls! Alas, Sir, this is nothing to what might be found in Homer, if people were but diligent, and go but deep enough into the original. There is the Jeſuits powder, that the world has made ſuch a great ſtir about, lies ſo evidently in one place, that reading but the very verſe with true accent, will almoſt cure an ordinary quartan: And again, there is the philoſopher's-ſtone; for which people have been groping ſo many ages: I could ſay ſomewhat concerning a certain long word in the ſecond iliad, that would encourage an often fruſtrated philoſopher, to call for his deſpairing bellows, and preſently to blow up afreſh. And indeed moſt of thoſe rarities, which latter ages have counted themſelves happy and ingenious in the finding out; as the compaſs, printing, the circulation of the blood, and the like, are fundamentally all in Homer: and if people had not been lazy and diſtruſtful, might have been long before brought to light, by a little help of Didimus and Euſtathius.

And this puts me in mind of what I have heard ſo often ſaid concerning his Latin brother, prince Virgil: namely, that if all arts and ſciences were abſolutely loſt, burnt or ſunk, and only Virgil left ſecure in the capital, they might be all moſt eaſily recovered out of him, by one that has but patience, a black eye, and a good commentator. In one corner of a verſe lie very cloſe all the ſecrets and ſeveral ſyſtems of aſtronomy: and though Ricciolus has ſeemed to ſearch many authors for his curious obſervations, and to have ſpent many an hour in his ingenious contrivances: yet if you trace him home, and watch him but cloſely, you will find, Sir, that he is only a paraphraſe of four or five pounds price, upon thoſe bare friutful words of the poet——*quo ſidere terram*. From another ſmall quantity of princely verſe may be retrieved, if need ſhould be, all the practical as well as fundamental laws of policy, and that Candia ſtood out twenty years, only by a right underſtanding of ——*Apibus quanta experientia parcis*; keeping cloſe to the letter; and was afterwards taken by ſome idle, and looſer interpretation of the ſame words; there is nothing more plain, nay, Sir, I ſhall tell you a little further, what a nonconformiſt not long ago hinted to me, viz. That if the preſent

ſent fathers of our church would but lay aſide all eccleſiaſtical hiſtory, fathers, councils, and canons, he would undertake to draw up, out of the evangelical and prophetical writings of Virgil (as he called them) ſuch a body of divinity and church-diſcipline as ſhould exactly agree with the primitive doctrine and intentions of our Saviour; and more than that (giving me a private jogg) he was almoſt ſure, that if this great poetical divine had lived in our days, he would have turned out at Bartholomew; for he found ſome notable inſinuations in the author againſt the ſurplice, and renouncing the covenant. So that, Sir, upon further conſiderations, I muſt be forced to acknowledge, what the anſwerer ſays, (page 38.) that together with the fabulous part of poetry, there is a great deal of uſeful learning to be found.

But withal, Sir, I muſt beg leave to put in a caution or two, as to what was ſaid a little before concerning Homer; and then not a word more of Homer all this year. And firſt of all, I have made ſome little enquiry, concerning Alexander's laying him under his pillow; and I find that the learned differ; ſome placing him only upon a ſtool by the bed-ſide, and others over his head upon a little ridge; the ancient manuſcripts

not fully agreeing about ὑπὸ and ὑπὲρ; and as for Rablais, I ſhall not undertake for his being of the reformed religion; but as to divine myſteries, I think that Homer and he may equally pretend; and though compariſons are odious, yet I am ſomewhat forward to acknowledge that the mighty ſpirit of Garagantua declining the vulgar way of coming into the world, and cunningly crawling up the hollow vein, and ſo making his eſcape under his mother's ear, is not much inferior either for honour or ſtrangeneſs, to that ſeven-city birth of Homer. I meet indeed ſometimes with idle, extravagant people, that are ſo prophane as to compare his poems to Chevy-chaſe, but ſuch I always check, ſhewing them plainly, that when the poet has a mind to recreate his readers to purpoſe, then by the elegant help of his little tickling τὲς, and δὲς, he could do it ſo effectually, that nothing ever came more delightful from the town of Athens. What more Theorbo-like, than τὸν δ' ἠμείβεθ' ἔπειτα Πατὴρ ἀνδρῶντε θεῶντε. What more ſmooth and and cœleſtial, than Σχοῖνόντε, Σκῶλόντε, πολὺχνημόν' Ἔτεωνόν. But indeed, when the broad ſides of poluphloisboio's, the pippodamio's and the poluſcarthmoio's, are dreadfully diſcharged towards the upper end of the ſchool, and the noiſe thereof come grumbling

bling down like a cart over a wooden bridge; I will not ſay, but that a ſmall lad or ſo, of a tender conſtitution, may chance to creep underneath the table. But to make an end, Sir, of this; queſtionleſs there is a very peculiar and ſecret worth in ſeveral authors; and if you want a bit of ancient authority, to plant claſſically upon the title-page of your book, there is none that is more fit, or has been more ſerviceable, than the worthy poet before-mentioned. Nay, ſo ſerviceable has he been in this kind, that I durſt almoſt venture to ſay, that if he ſhould by any misfortune be afterwards utterly loſt he might be ſo far picked up by pieces out of title-pages, that there ſhould ſcarce be wanting one τὸ δ' ἀπομειδόμενον——

And thus having done with Greek and Latin, I ſhall now, Sir, follow the anſwerer to (p. 39.) where he tells the world that if he would have made the worſt conſtruction of all things, (and indeed worſe I think nobody could have made very eaſily) it is my opinion, that thirteen or fourteen years of age, is old enough for a boy to be dubbed a freſhman in the univerſity; whereas I only ſaid, it is but very low and ſlender diet, to live ſixteen years upon the mere ſtrength of words: But notwithſtanding, that he hurries on in a moſt ſharp confutation of me

cæteris paribus, as he did about Greek and Latin; but yet ſomewhat warily quoting by the way, Dr. Hamond, and another that were admitted into the univerſity at thirteen and did well. Whereas, in that place, it never entered into my thoughts to conſider to what years it was beſt to continue at ſchool: But only, let the time be what it will, I thought that ſome of it poſſibly might be better ſpent. But the anſwerer does no more here, than in many places beſides; for where the confutable matter grows ſcarce and thin, then he is for making ſome certain opinion for me; and having deputed me to ſay ſuch and ſuch words, he begs leave to ſuggeſt ſomewhat, (p. 40.) and then he falls with all vengeance upon that ſame poor opinion of his own deviſing, and knocks it, and bangs it to duſt and aſhes. And this humour is ſo powerful upon him, that within two or three pages he is at it again, viz. (p. 43.) It does not, ſays he, always neceſſarily follow, that rope-dancers in the ſchool, prove jack-puddings in the pulpit. No, verily it does not; and I knew it very well: But that does not hinder, but that it may ſometimes follow, or very often, or uſually happen as I ſaid (p. 33.) I pray, Sir, when you meet the anſwerer next, deſire him to look a little better to his

his words: He could not be content to put in always inſtead of uſually; but he muſt bind it, and ram it with neceſſarily.; ſaying, it does not always neceſſarily follow. I owe him, as I remember, a little curioſity, for treating me ſo barbarouſly about that ſame troubleſome word whatever. I wiſh withal my heart, that he had not ſaid always for an old friend, an old acquaintance to ſay always! and to put in neceſſarily beſides! It was certainly a moſt unhappy overſight. But then, I liked that which follows ſingularly well, *i. e.* having made me to ſay, that all that ever had been prevaricators and the like, did always neceſſarily prove triflers in the pulpit. There, ſays he, I think I have catched him bravely; for I know ſome that never came there, and others that have; who behave themſelves very gravely and ſeriouſly. Yes, and ſo do I know ſeveral that have been courted, or forced to undertake thoſe public places of wit, who are now in their ſeveral profeſſions, as conſiderable perſons as belong to our nation: But yet for all that, as I believe, that it was not quibbling which made them ſo conſiderable, ſo ſtill I am apt to think, that ſuch exerciſes do provoke ſlender-witted lads, to ſpend too much of their time in ſuch trifles, who having no ſuch tempting examples, nor hopes of applauded jeſts, might poſſibly have em-

ployed themſelves in ſuch ſtudies, as might have made more for their own, as well as the world's advantage.

I wonder what the anſwerer counts worth the while, when he ſays, (p. 44.) he thought it worth his to add a ſupplement to thoſe things which I had reckoned as cauſes of that ignorance that is in ſome of the clergy. I am not, Sir, ridiculouſly filly, as to ſay that nothing might be added: But yet in all ſober ſadneſs, the anſwerer muſt excuſe me, if I ſay down-right, the accompt which I have given, does not at all appear imperfect, by any addition that he has made. For firſt of all, ſays he, I have ſkipped over the dulneſs of ſome mens natural parts. Surely thoſe places were not rent out of my book, that tell him not only that a lad's parts ought to be gueſſed at, and oft-times might; but that diſcreet and wiſe phyſicians ſhould alſo be conſulted, before it ſhould be determined that he ſhould live by learning. I did not indeed give any particular directions that every lad before he was ſo determined, ſhould take a certain purge; and according as that ſhould be found to move the humours quicker or ſlower, ſo he ſhould be reſolved upon, as ſprightful and apprehenſive, or as dull and incapable: But excepting that one thing, all care was taken that any man (beſides the unreaſonable

unreaſonable anſwerer) could poſſibly expect: But yet for all that, he ſays alſo, that I forgot the ſhort ſtay, which ſome make at the univerſity; which in truth, as he ſays I had great reaſon to have taken notice of, which I did, as I think, ſo plainly, that I know not how to have done it more, unleſs I ſhould have got it engroſſed upon vellum in great text hand, and have ordered every word to begin with a vaſt red letter. But theſe omiſſions of mine he hints at by the bye only: But (p. 45.) he pitches upon three very remarkable things, which he ſays, by my favour, he thinks I have not conſidered, and yet they are ſuch as do much concur to the keeping of ſome of the clergy low in learning viz. want of books, want of time, and want of learned company. Now, Sir, if you remember, the anſwerer ſays, that he gave a ſhilling for my letter, and read it. But for my part, I profeſs I can ſcarce tell how to believe him; for he writes and anſwers, as if he had lived altogether at the Molucco iſlands, or, as he ſays of himſelf in his preface, like one that is out of the world of books, what can we do ſays he (p. 44) without books, unleſs learning were infuſed and inſpired into us by a miracle? and again, what can we do with books, unleſs we had time to read them? Very right, and ſo ſaid I: And I know

no difference, but only I ſay it in Michaelmas term, and he ſays it in Hillary. It is, Sir, to me a very ſtrange thing, that the anſwerer ſhould ſeem perfectly to forget what I ſaid: and yet take the very ſame words, and print them and ſell them for ſupplements and new diſcoveries at the King's arms in St. Paul's church-yard, which were ſold three months before at the Angel in Cornhill.

And thus, Sir, I have in ſhort conſidered what the anſwerer had ſaid as to ſchools and the univerſities. It is time for him now to call me to an account concerning preaching. Which he does (page 53.) and the firſt of all he ſets upon me with a charge general, for endeavouring to bring the whole office of preaching into contempt. I wonder that, when he was about it, he did not thruſt it home, and accuſe me of cutting off the late King's head; or that I had a deſign to burn all the bibles that were to be found; from the largeſt that lies on the deſk, to the ſmalleſt Geneva; not leaving, if poſſible, ſo much as a pſalter or primer in the whole land: And that to his knowledge I did intend to begin this antichriſtian work upon the firſt of June; that the billets moſt certainly were already provided; and that I had ſpoken for the bruſh-wood to be brought out

out of Kent. When people fall a gueſſing, I love they ſhould gueſs to ſome purpoſe. I hate all ſmall ambiguous ſurmiſers: All quivering and mincing conjectures; give me the luſty, and bold thinker: who, when he undertakes to prophecy, does it punctually. "You write, ſays the anſwerer, at that rate, as if you had a deſign to bring the whole office of preaching in contempt." Who can tell, Sir, what my deſign was, but myſelf, any further than it may be judged by my words? Let every body deſign for himſelf: Why ſhould one man deſign for another? Would not the anſwerer think, Sir, that I were very frantick, if I ſhould tell him, that I beg his pardon; but in my opinion he writes after that rate, as if he had a deſign to diſparage himſelf and his profeſſion: Or, that he has managed his buſineſs ſo ſlenderly, as if he had hired him to ſet forth a mean anſwer; and thereby to build myſelf a reputation upon the weakneſs and miſtakes thereof. This, Sir, would look like a ſly and ill-natured inſinuation: Or like one of thoſe ſame diſingenuous ſquints, with which, the anſwerer (page 57.) ſays my letter looks upon the clergy. But is it for certain that I am againſt all preaching? And that my deſign is to bring that holy exerciſe altogether into contempt? Might not ſome favourable and tender-

hearted man by no means be perſwaded to think otherwiſe? No, by no means, ſays the anſwerer: For that I running through the whole method of preaching, he finds that I am againſt all prefaces, ſimilitudes, diviſions, mollifying ſentences, Latin and Greek, fleſh and fiſh, Mr. Dod, and all that is good.

And of all things, Sir, which trouble the anſwerer, I perceive nothing does it more, than that I ſhould ſpeak ſlightly and meanly of prefaces. "That ſeems, ſays he (p. 55.) to me that our very prefaces are ſlighted, and meanly ſpoken of: And if ſo, then farewell all religion, farewell church and ſteeple, farewell pulpit and cuſhion; what take away our dear prefaces! Can he be a well-wiſher to preaching, who will not ſo much as let us begin our ſermons? And can he be an encourager of hearing the word, that will not ſuffer the attention of the auditors to be prepared by a conſiderable preface? or a friend to the reading of the bible, that will not allow ſo much of the firſt of Geneſis, as to make mention of Adam? what againſt prefaces! has he ſo little knowledge of the ſcriptures, as to forget St. Luke, the great evangelical orator? is he of no worth or example with him? Methinks the beginning of his goſpel might have taught him more

more modeſty and manners, than to be againſt prefaces; and is there any hurt to begin a ſermon with Adam, ſeeing there is ſuch a great affinity between the old teſtament and the new; and that many texts in the new do ſo plainly refer to the firſt Adam?" Yes truly, becauſe it ſeems not convenient that the ſermon upon Good Friday ſhould have the ſame beginning with that upon Trinity Sunday; becauſe I ſtinted them on this ſide Adam, and that too, when the text was in the revelations, ſaying nothing at all but they might begin at the flood, the captivity, or the like; becauſe I knew it was the humour of ſome, to ſpend half the hour in beginning to begin their ſermons, fetching their preface as far off as they could turn the bible backward: And laſtly, becauſe it ſeems reaſonable that the people (as far as might be) ſhould be inſtructed in all the ſeveral duties of their religion, and have the greateſt and moſt uſeful parts of the ſcripture explained to them: Therefore am I againſt all prefaces. I wonder he did not conclude, that in my heart I was againſt Adam, Moſes and the prophets; he might have done it as well, if he had but thought of it. St. Luke has a ſhort and ſuitable preface of four verſes, to his whole goſpel, but begins neither with Adam nor Belſhazzar; and you know, Sir,

St.

St. Chryſoſtome, the orator of the church, has many volumes of homilies or ſermons; but as I remember, there are very few prefaces taken from Adam; and yet you know, Sir, the new teſtament did as much refer to the old and firſt Adam, in St. Chryſoſtom's days as in ours: The affinity being not much increaſed ſince: And if the anſwerer pleaſe to look, he ſhall there find the holy father to have prefaces proper and peculiar to the time, occaſion, or ſubject of his diſcourſe: And ſo have all orators, anſwerable to the matter they intend to ſpeak. Tully, you know, Sir, and Demoſthenes, were often called upon for ſpeeches, but they knew how to prepare their auditors, without diſturbing Romulus or Theſeus; and yet you know, Sir, there was a very cloſe reference between Cataline and Romulus; for Cataline ſhould have burnt the very city of Rome, which Romulus had founded. But the orator thought it better to begin with *Quoſque tandem*, than *Cogitandi Romulo*. And I believe his preſent majeſty much wondered to what nation he was reſtored, when the rhetorical mayor welcomed him to his corporation with a long compliment derived from Adam. I am not, Sir, (God forbid that I ſhould) againſt the anſwerer's putting into his prayer (for perhaps it may be part of it) that the words which he is to preach,

may

may be as goads, and as nails faſtened by the maſter of aſſemblies. But if he ſhould begin every text in the bible with that very ſame preface (which he may equally do) I believe ſome idle people would ſay ſomewhat; I cannot certainly tell what. The anſwerer, Sir, invites me (page 52.) very kindly to hear him preach, and that if I will go over, he will give me one of the beſt of his ſermons. But if I do, Sir, I think to ſend him word to deſire him (for that day) to forbear Belſhazzar; let him do all the year beſides, as he thinks fit. I ſhall alſo take it for a favour, if he would not begin his ſermon thus, "As Abraham ſate in the tent door, and lifting up his eyes, and looking, behold three angels appeared before him; ſo if you pleaſe to ſtand with patience and expectation, you ſhall ſee me coming towards you in theſe three particulars." And, if with any convenience, he can diſpenſe with it, I would beg of him, that he does not take that of Iſaiah: *Come ye, buy and eat, yea come, buy wine and milk, without money and without price*; or if he does that he would not tell me, that his text is like a ſpiritual ſack poſſet; for I was told ſo once, and I ſcarce ever loved ſack-poſſet ſince. Poſſibly alſo I may obtain at his hands not to take that of the

apoſtle

apoſtle to Timothy, *This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief*; not but that it is a very good place of ſcripture: but it is a text that has been imagined juſt like a Chriſtmas feaſt, conſiſting of three diſhes; the firſt diſh was to be commended for its ſoundneſs; this is a faithful ſaying: The ſecond for its ſweetneſs; it is worthy of all acceptation: And the third diſh was a propoſition, conſiſting of five ingredients. Now, Sir, if the anſwerer had had but the untwiſting, the dreſſing, and the ſerving up of this luſcious propoſition, what a feaſt would the people then have had? what wonderful variety of ſubjects and predicates might this diſh have afforded? How many choice and princely bits might have been here diſcovered? and how plentifully might it have been ſtuffed and larded with juicy Latin and Greek? A diſh of propoſitions! I would go a mile to ſee, if it were but one ſimple one in a diſh: and to conſider, how puzzled the King's carver would be, to take of the ſubject from the predicate, without endangering the poor thin lurking copula. Now, I know, Sir, ſome are of ſuch nice and faſhionable ſtomachs, that common ſenſe and truth will not down with them,

unleſs

unleſs it be haſhed and fricaſeed; they muſt have their barricados of greedy deſire, and eſcalados of virtue, and Chriſt muſt be the dauphin of heaven; but, for my part, I had rather have any plain and homely entertainment, ſo it be freſh and wholeſome, than a whole platter full of ſuch feaſting prefaces, which with a little new garniſhing, ſhall ſerve for Eaſter, Whitſuntide, and all the holydays in the year; for your propoſitions are a ſort of diet, that will keep a long time in ſowſe-drink; if they do but now and then change the pickle, and take a new text.

I do not at all queſtion, Sir, but that you knew very well before (as well as now) what that meant, which I ſaid about prefaces. But I have very little hopes of the anſwerer's being ſo ſuddenly improved, as to underſtand me yet; who has given ſuch late inſtances of his ſlowneſs before: But however, I proceed, Sir, to the buſineſs of dividing of texts: And what I ſaid as to that in my former, was upon this account, namely, that it was a thing very eaſily to be obſerved, that many that went into holy orders, to inform and ſave men, ſpent too much of their time in logical oſtentation, and nice diviſion of their texts; and after ſuch a manner, as they had very little

authority

authority for ſo doing, either in ancient holy writers, or in other good authors; of which, I believe, we may ſearch a great many, before we can find any melting, dropping, or diſſolving the matter that they intend to treat of. We are bluntly told by the orator, *Bonorun tria ſunt genera*, and *Accuſationis tres ſunt partes*; and by Cæſar, *Gallia eſt omnis diviſa* (not neatly and featly *liquefacta*) *in partes tres*: And I know how the king would take it, if they ſhould tell him, that his dominions were to be melted into England, Scotland, &c. And notwithſtanding the anſwerer thinks himſelf ſo plain and practical, when his text falls aſunder into ſubject and prædicate, or into antecedent and conſequent: yet for all that, I'll undertake if this be in a country village, he had better let down the treſs of his text into the fore-horſe and thiller; for they underſtand no ſubjects, and prædicates; only the King's ſubjects and the King's prædicates. They much miſtake me (as the anſwerer did) that think I was ever any further againſt text-dividing, than either where it was not underſtood, or was not neceſſary.

I always thought that he that took that to the Corinthians for his text, *Sin not*, had much better have let it continue whole (it being but ſhort) than to divide it into a *command* and

and a *prohibition*; a *command*, *ſin*; a *prohibition*, *not*. I have alſo ſometimes thought, that their logical pains may be ſomewhat ſpared; who when there is no need of it, divide every thing (be it what it will) into affirmative and negative: For inſtance; it is ſaid, Job 1. *There was a man in the land of Uz*: Homo non Lapis, *a man not a ſtone*: Homo non Lignum, *a man not a tree*: Homo non Leo, *a man not a beaſt*: And by the way, Sir, mind what poor *Lignum* and *Leo* are forced to ſignify for the letter ſake. In like manner I thought him alſo in the late times a little too nice, and tender of his credit; and ſomewhat to profuſe of his logic and rhetoric; who being to preach upon that of the Acts, *ſilver and gold have I none, but ſuch as I have, give I unto thee*: Whenever he had named his text, deſired the people, in all haſte, to take the words not literally, but alluſively, for that he had good ſtore of money chinking in his pockets; beſides what he left at home in his coffers. Doubtleſs a cautious foreſight of following objections, and an early removing of the ſame, are great inſtances of wiſdom and diſcretion; but he that taking that of Malachi concerning the *Son of righteouſneſs*, *&c.* laboured moſt earneſtly to convince the people, that it was not the *Moon*

of

of righteouſneſs; for the Moon ſhall be trodden under foot, Rev. 12. 1. And again he that ſhall tell us that *God was pleaſed to ſend his Son into the world, and not his daughter*; or the like. Such as theſe, I muſt needs confeſs, have ſomewhat too low apprehenſions of the capacity of their hearers. He that undertakes to preach about repentance, or true religion; nothing certainly is more neceſſary and proper for him, than to let the people know, that they do not conſiſt in looks, eyes, and noſes; for ſuch things with ſome are miſtaken for godlineſs. But when the ſcripture tells us, *There was a man in the land of Uz*; or that *God was pleaſed to ſend his ſon*; that any body ſhould think that this *man* might chance to be a *ſtone*, or this *ſon* to be a *daughter*, is ſtrange to conceive.

We read that Chriſt opened the ſcriptures; and expounded out of them the things concerning himſelf. We read alſo upon what occaſion it was that Felix trembled; and what a great number were converted (without predicaments) by one ſermon of St. Peter. What the immediate ſucceſſors of our Saviour and his diſciples did; we have little left concerning their manner of preaching; though 'tis to be ſuppoſed that they ſpent their time in bringing people to the Chriſtian faith; by expounding

pounding to the Jews the prophets, and convincing them that Chriſt was come; and by converting the Gentiles to religion that contained the beſt principles of life. What was done after the church was in ſome meaſure ſettled, and that the number which was received into orders, was ſo conſiderably increaſed, as that there might be, at leaſt in cities and great towns, ſome continuing eccleſiaſtical perſon, may be beſt ſeen by ſuch as were afterwards governors of particular churches; which, as we find, made it their buſineſs to confirm people in that faith which they had received; and to ſtrengthen them to all good works; which they did by preaching againſt ſuch hereſies and errors as they found the people were apt to be carried into; and by fortifying them againſt ſuch vices, as they perceived the time and place was moſt inclinable to: And that this was the manner of their holy employment, is very plain by St. Baſil and St. Chryſoſtome, and many of the reſt; where one may read a great many good ſermons, but very few texts, or peculiar ſentences of the bible pitched upon; much leſs ſo logically and metaphorically dreſſed, as ſome affect. I believe there were very few texts that melted and dropped aſunder for the firſt five hundred years. Notwithſtanding

ſtanding (as the anſwerer obſerves) the ſcripture tells us, *My doctrine ſhall drop as the rain*; for they had the bible as well as we, and knew the meaning of that place as well as the anſwerer. But yet, for my part, I never was, nor yet am againſt a text being taken, or being divided; there being (as may be by and by mentioned) conſiderable conveniences in both; but yet one may preſume to think, that it is much better only to ſay: Good people, we are met together this day in the name of God; and I do intend to exhort you to charity or temperance; or to convince you of the providence of God; and this I ſhall do (by God's help) according to the ſcriptures; than to take formally and ſolemnly ſome place of ſcripture where the word charity, temperance or providence is, and ſpend the whole time in logical cuts, metaphyſical curioſities, and learned impertinencies. And hereupon, it may not be amiſs, to take notice of what a very worthy clergyman obſerved: "There be, ſays he, two ſorts of miniſters that occaſion their own contempt; the idle, negligent and careleſs, the other thoſe who overdo, or do more than enough; ſuch I mean, as affect nothing elſe, but quaint and curious phraſes; or are unmeaſurable in their quotations out of all authors

thors eccleſiaſtical and prophane; or ſoar aloft in unneceſſary ſpeculations far above the capacity of their auditors. Theſe over-do, *& magno conatu magnas nugas*, take great pains, and eviſcerate themſelves, as it were, to weave a web, which when it is ended, is fit for no other uſe, but as an unprofitable thing to be ſwept away." The anſwerer perhaps would be apt to ſay, that it was ſome pert and ſelf-conceited divine, that admiring his own ſtyle, and way of preaching, talks thus: Were it not that a very learned and reverend biſhop did much admire, and ſolemnly commend his ingenuity, learning, worth and integrity. But to return; I ſay it is much better of the two, to follow the way of the homilies of our church, which are plain, practical, and may be underſtood by moſt; than to be ſo nice, critical, and ſcholaſtical, as few or nobody ſhall be the better.

But yet notwithſtanding I am not of their mind; who thinking themſelves the profound reaſoners of the age, and the deep enterers into truth, do thereupon deſpiſe all taking of texts, and dividing thereof; thoſe I mean, that for faſhion ſake, ſhall take you indeed, text after text; as if they would explain to you all the conſiderable myſteries of religion, and acquaint you with

with all the encouragements that tend to a good life, that are to be found in the bible, and carry you through ſuch a body of divinity; but the ſermon, I thank you (except it be juſt the beginning) ſhall be very near the ſame; for a new text may be taken with that prudence and warineſs, that the ſame ſermon ſhall ſerve a man many a day; as ſuppoſe this Sunday, he takes that of St: Matthew, *My yoke is eaſy, and my burden is light*; about a month after, it is time poſſibly to take forth; and then he is for that of St. Paul to the Romans, viz. *Which is your reaſonable ſervice:* And a while after for that in the firſt Epiſtle of John: *And his commandments are not grievous.* Now, Sir, here is the craft of it; if they take texts ſuitable to the occaſion, and divide them accordingly, they could not then for ſhame, and conſcience, but meddle with one word or other that is there to be found. But if they read the text only in the whole, and take it between finger and thumb, and ſhew it plainly to the people, that it is a good text, a fair text, and that there is no deceit in the buſineſs; after the pariſh have had this general view, he may privately pocket it up again; and then for chriſtian religion, and and the excellencies thereof: Only this caution is to be obſerved, that if the text be in the

the new teſtament, any where between St. Matthew and the Revelations, then it is to be ſhewn that chriſtian religion is much beyond the moſaical doctrine and diſpenſation; but for variety, if the text be in the old teſtament, then the caſe is altered; and you are to ſhew, that the moſaical doctrine is very far ſhort of the chriſtian. Nay, Sir, ſome there be that are ſo daring, that ſhall venture to take a text about ſwearing or adultery, as plain as can be picked, and as hopeful to bring forth a diſcourſe of thoſe ſubjects, as could be wiſhed; and yet, for all that, with a little ſly preface, ſhall draw you (before you be aware of it) into the old buſineſs of chriſtian religion. Now, Sir, the next thing that the anſwerer has to do, is to take notice, that this looks like a diſingenuous ſquint upon chriſtian religion. Yes, Sir, he may ſo; and go on, and tell people, that it is my whole deſign to bring in the Turk; he may do it with as much conſcience, as to report that I was againſt the whole method of preaching,

And as ſome are ſo bent upon preaching nothing but chriſtian religion, as if Joſeph of Arimathea was juſt newly come over; ſo others there be, that have their particular and darling notions which they will force

to be intended in almoſt every verſe of the bible; for inſtance, one, ſuppoſe, having ſpent ſome conſiderable time, in ſtudying the nature of original ſin, and finding as he thinks, ſuch wonderful things as were never plainly diſcovered before; hence is he preſently ſo full of the ſecrets of original ſin, that if the pariſh ſhould join, and add ſixpence more in the pound to his preſent tithes, they would ſcarce get a ſermon about any thing elſe; You may ſet him to preach about the birth of our Saviour, his life, death, reſurrection, aſcenſion, or what you will, original ſin is ſtill the word for all that and this calls to mind what my Lord Bacon reckons a great hindrance to the advancement of learning, and of doing good in the world; viz. peoples addicting themſelves to ſome one peculiar and beloved opinion; and ſo making all things of that, and bringing all things to that, they will ſuffer nothing elſe to be in the whole world: And thus Gilbertus having made ſome few and lucky experiments upon the loadſtone, not uſually obſerved before, preſently writes a body of natural philoſophy, and turns all the whole world into loadſtones. Thus, Sir, ſleep draws me to bed, and buſineſs pulls me out in the morning; affairs abroad draw me from home, and occaſion at home draw me back

back again: And in ſhort, man is born, lives, and dies by nothing elſe but magnetical attractions. And to conclude this, Sir, I cannot forget him who having at ſome time or other been ſuddenly cured of a little head-ach with a roſemary-poſſet, would ſcarce drink out of any thing but roſemary cans, cut his meat with a roſemary knife, and pick his teeth with a roſemary ſprig: Nay, Sir, he was ſo ſtrangely taken up with the excellencies of roſemary, that he would needs have the bible cleared of all other herbs, and only roſemary to be inſerted. I think, Sir, (notwithſtanding this digreſſion) I am not far from my buſineſs; viz. That it is very convenient both for the miniſter and people, to be acquainted with variety of matter; and that it be delivered according as there ſhall be opportunity; ſeeing that after this manner are the homilies of our church moſt wiſely and gravely compoſed; as alſo thoſe of the ancient fathers: treating about the moſt conſiderable and different ſubjects in divinity.

Having now told you, Sir, in what ſenſe I was againſt prefaces and diviſions; I ſhould now proceed to what follows: But becauſe it ſeems, that the anſwerer having conſulted his neighbours about their texts, found ſo few of them like any thing, I thought fit to

let him and you, Sir, know what abundance of likeneſſes (beſides many other dainty things) I happened on in one little pretty ſermon, called the wedding ring, fit for the finger; or the ſalve of divinity on the ſore of humanity. Do you perceive, Sir, he is got already upon the ropes, before he be paſt the title-page; finger and fit; ſalve and ſore; divinity and humanity. But to go on to the ſimilitudes: The text itſelf, indeed, was only like the iron gate that opened to Peter of its own accord; dividing itſelf into three parts; and that is enough for any one text. But then as for man and wife, they ſhould be like, or are like, all the two's that are to be found in the bible, or almoſt any where elſe. Firſt huſband and wife ſhould be, as the two milch kine, which were coupled together to carry the Ark of God: or as two cherubims, that looked one upon another, and both upon the mercy-ſeat: or as the two tables of ſtone, on each of which was engraved the laws of God. But in ſome families, man and wife are like Jeremiah's two baſkets of figs, one very good and the other very bad, or like fire and water: whilſt one is flaming in devotion, the other is freezing in corruption. Huſband to the wife is ſometimes like a fore-horſe in a team that will not draw: and the wife is oft-times

oft-times to the huſband as the ivy to the oak, for a certain bad reaſon there given: They ſhould indeed be like two candles burning together, or like two fragrant flowers bound up in one noſe-gay, or like two well tuned inſtruments: or, laſtly, like two ſprings meeting. Again, or huſband and wife are as a pair of oars, to row their children and ſervants to their deſired haven: or like a cock and a hen both ſcraping together in the duſt-heap, to pick up ſomething for their little chickens: and they ſhould be like the image in the looking-glaſs: or like an echo that returneth the voice it receiveth: or like any thing elſe. And thus much concerning likeneſſes. Now, Sir, if you be for ſlight of hand, you ſhall ſee as fair turns, as ever were ſhewn above-board. When man was made, the four elements were taken out of their elements: That is done as truly according to art as old Hiccius himſelf could have done. Again, he that made man and all the reſt, made man over all the reſt; neat and cleaver as may be! Though man had many creatures to ſerve him, yet he wanted a creature to ſolace him. Poor chuck, take a glaſs of ſack, for keeping the letter ſo prettily! Though men alone may be good, yet it is not good for man to be alone. Brave, I profeſs! I think

we had beſt take him off; for he will ſpoil himſelf, Where there is no generation, there can be no regeneration. Better and better, I think he improves; he that made man meet for help, makes a meet help for man; though man wants ſupply, yet man cannot ſupply his wants. But to conclude this pleaſant gentleman: Though ſome have ſtyled woman to be like clouds in the ſky, yet a preacher ſhould not be ſilent, for thoſe who are ſilenced from preaching. If you have a mind, Sir, to ſee any more of this ſanctified wit, you may have it in the none ſuch chriſtian profeſſor in his meridian ſplendor.

And now, Sir, according to what I was about before, I go on concerning quotations out of learned languages: againſt which I ſaid nothing, when it was either needful, or profitable: but to come crawling in with *Ne quid nimis*, or *Ignoti nulla cupido*, for pure Latin ſake itſelf, is very inſignificant to thoſe that do not underſtand it, and not mightily rejoicing to thoſe that do. But then ſuppoſe that which is quoted, be very proper, expounding, and elegant; and out of the moſt primitive fathers; Nay though it be out of the bible itſelf; I now not to what purpoſe it is, where I am ſure and certain nobody underſtands me; for he that tells a

perfect

perfect ignorant pariſh, *Quorſum hæc perditio?* or *Faciamus hic tria Taburnacula.* If he be not very honeſt, may he not impoſe upon them *In nova fert animus*, to what purpoſe is this waſte? or, *Arma virumque cano*; Let us make here three tabernacles; without the people diſcovering the bad tranſlation: But I know the anſwerer is of opinion, that there is ſuch a native and inexpreſſible richneſs in ſome words, that cannot be poſſibly rendered and communicated. Yes, there is ſo; a great richneſs and hidden treaſure, and I ſuppoſe will continue ſo, where the people do not underſtand. Give a countryman one of the anſwerer's happily compounded words out of Plutarch, and you had as good give him a ſlice of a mill-ſtone or a corner of a brick. The anſwerer indeed that can reliſh, and is well acquainted with the haut gouſt of a long Greek word, may, as he ſays, do himſelf a kindneſs, and gratify his own underſtanding; but the poor unintelligent may ſit with dry lips, and be ſtarved for all Plutarch. But O, ſays he, (p. 64.) ignorant people ought not to be impoſed upon; and if you ſhould give them the Engliſh without the Latin, they might ſuſpect you; and when you tell them it is St. Auſtin, they give great heed. And does not he think that they would be as attentive,

if he ſhould baptize them, marry them, bury them, or do any thing elſe to them in Latin? nay, might he not excommunicate all ſuch a pariſh, and make them ſmack their lips again, telling them it is a delicious and comfortable place out of the father? or give them to ſwallow down eight of the biggeſt curſes in the bible, inſtead of the beatitudes? I do not queſtion, but all this might be done.

We have now, Sir, very nigh done with preaching: I know nothing elſe that the anſwerer is ſtill concerned for, but his little mollifying ſentences: as it were, as I may ſo ſay, and with reverence be it ſpoken. And here I much admire that he did not quote that of Iſaiah, we hide, as it were, our faces from him: or that in Leviticus, there is, as it were, a plague in the houſe, that I might have been utterly ruined, and confuted out of ſcripture itſelf. This would have been as proper, and deſtructive of what I meant, as his quoting againſt me that out of Deuteronomy, my doctrine ſhall drop as the rain. But if I muſt needs trouble the world in telling the anſwerer, who they were that I chiefly intended; they were thoſe who in the late times (and have not as yet left it off) call themſelves God's ſpecial ſaints. His favourites, and as I may ſo ſay) his intimado's but in reality were more Oliver's than God's.

God's. Thoſe I meant, who reading of Jacob's wreſtling with the Angel: and of coming boldly to the throne of grace: And being puffed up with all inward pride and religious ſelf-conceit (which they called gifts and ſpiritual worth) were arrived to all poſſible degree of rudeneſs, immodeſty, and almoſt blaſphemy in their devotions and diſcourſes of God. You may eaſily, Sir, know them by this doctrine, which ſome of them uſe to preach upon; viz. That it was the peculiar privilege and prerogative of ſaints, to be (as I may ſo ſay) ſaucy: And therefore, ſuch as theſe, thinking themſelves God's great aſſiſtants here upon earth, his ſpecial confidents, and (as I may ſo ſay) truſtees of all affairs of religion: They would in their prayers and ſermons tell God that they would be willing to be at any charge and trouble for him; and to do (as it were) any kindneſs for the Lord: The Lord might now truſt them, and rely upon them, they ſhould not fail him; they ſhould not be unmindful of his buſineſs, his work ſhould not ſtand ſtill, nor his deſigns be neglected: They muſt needs ſay, that they have formerly received ſome favours from God, and have been (as it were) beholden to the Almighty; but they did not much queſtion, but they ſhould find ſome oppor-

tunity of making ſome amends, for thoſe many good things, and (as I may ſo ſay) civilities, which they had received from him: Indeed, as for thoſe that are weak in the faith, and are yet but babes in Chriſt, it is fit that ſuch ſhould keep at a diſtance from God, ſhould kneel before him, and ſtand (as I may ſo ſay) cap in hand to the Almighty: But as for thoſe that are ſtrong in all gifts, and grown up in all grace, and are come to a fulneſs and ripeneſs (or as they might better ſay, to an impudence and ſaucineſs) in the Lord Jeſus, it is comely enough for them to take a great chair, and ſit at the end of the table, and with their cocked hats on their heads, to ſay, God, we thought it not amiſs to call upon thee this evening, and to let thee know how affairs ſtand; we have been very watchful, ſince we were laſt with thee, and things are in a very hopeful condition: We hope that thou wilt not forget us, for we are very thoughtful of thy concerns: We do ſome-what long to hear from thee; and if thou pleaſeſt to give us ſuch a thing (victory) we ſhall be (as I may ſo ſay) as good to thee in ſomething elſe, when it lies in our way, &c. And thus you ſee, Sir, what frightful ſtuff I am forced to repeat, to bring a ſlack anſwerer to ſome little knowledge of what I meant by, as it were.

I am now, Sir, come to the laſt thing about which the anſwerer is not ſatisfied, viz. That ſuppoſing that the deſign of my letter was very honeſt, yet the manner of it is ſuch as it will do more hurt than good. Which if it does, I can think but of two ways; either by encouraging the nonconformiſts, or by ſetting the laity more againſt the clergy. It is poſſible there may be ſome few people ſo lamentably deceived. If there be, they ſhall be conſidered by and by in that ſhort part, which I intended to add, wherein the anſwerer will not be concerned: But in the mean time, we will ſee, what reaſon I have given them for any ſuch miſtake from what I have ſaid.

Firſt of all, ſays the anſwerer, the grounds and occaſions of the contempt of the clergy, though it be not a text, yet it is a theme, a weighty and ſerious argument, and ought to have been handled accordingly; but the manner of my enquiry is too jocular, drolling and ſportive, &c. To which I have in the firſt place to ſay, that although I think it not at all immodeſt to manifeſt my deſign the end of that being only to prove that I was, and am ſtill very honeſt in the ſame; and likewiſe though it be allowable to endeavour to defend what I had written, this being only to ſignify, that it was not done

out of pure idleneſs and humour, but upon ſuch reaſons as might be further explained, when occaſion ſhould require: yet I muſt confeſs, I am not as yet come to that degree of ſelf-conceit and confidence, as to recommend my own words, phraſe and ſtyle; and I had rather the anſwerer ſhould find fault with the manner of my expreſſion, and delight himſelf in thinking, that it is not ſuitable to the ſubject, than be guilty of ſo much folly and impudence, as vigorouſly to maintain or magnify the ſame: Only thus much, Sir, may poſſibly be believed by you, and perhaps by ſome few beſides: that (as much a play as the anſwerer thinks my letter to be, let it be ignoramus, Selden, or any other play, I ſtand to his courteſy) I did not put in one idle and extravagant word, on purpoſe to render any of the clergy contemptible; but did only juſt endeavour to keep people awake till they read it. But I pray, by the anſwerer's leave, who are they that think it too light and drolling? I am afraid they are ſome that uſe to begin half their ſermons in the year with Belſhazzar or the like (though the text be not about tribulation, for then the anſwerer has learnt us to bring it in very well.) And I'll tell you why, Sir: I heard of a gentleman, that lives within a mile of an oak, who read over my

letter,

letter, approved of it very well (which is ſomewhat more than I ſhould ſay, but let that go) liked its deſign, believed and hoped it might do good, and verily thought the author was innocent, and free from all bad intentions. It happened, that afterwards he calls to mind, that upon ſome odd time (it might poſſibly be in that great thaw the anſwerer makes mention of) his text dropt or melted aſunder into its particulars: The gentleman preſently takes the book, and beginning again, cries out aloud, fire, fire, hereſy, rebellion; ſo that now you can no more get him near that book, than a colt to a windmill. Another alſo I heard of, who lives not far from another oak, who happening upon the foreſaid letter, did in like manner read it, and was very reaſonably contented, and thought moſt of it true: Afterwards he found it out, that he had married to a very true and literal Abigail. Hah! ſays he, what! are you there with your bears? Come, give me pen, ink and paper; it is all of it a moſt dangerous confounded lye, it is againſt both the univerſities, againſt both the houſes of parliament, and againſt all the gentry and commonalty of the whole nation. But by chance, my couſin called him to bed, and he having ſlept, the book was pretty true again by next morning.

And

And I ſuppoſe, Sir, you have ſeen a book called the friendly debate, a book that ſhews a very honeſt author, be he who he will; but becauſe he mixed a little pleaſantneſs with his unanſwerable proofs of the folly of his adverſaries, hereupon preſently muſt he be called a ſcoffer at religion, a droll upon all godlineſs, a doctor of the ſtage, and I know not what beſides.

Now, Sir, for my part, I muſt confeſs, that I am no great weigher and meaſurer of words; I have but one rule, the end of which is only to be underſtood; and it is very likely, that when I had occaſion to mention ſuch toys and trifles, by the uſe of which miniſters, do ſometimes bring upon themſelves contempt, that I did not then call for a great canopy and foot-cloth, and ſetting myſelf magnificently in the chair, with ſet rebuking countenance, and words as ſtiff as ſteel, ſpeak to the eternal diſcouragement of pun or quibble; and then ſummoning together all the harſh metaphors, and idle ſimilitudes of the country; bid them all be accurſed, and for ever ſhun my preſence; and whereas they pretend to be the glory of all ſenſe, and joy of the underſtanding, tell them they are a company of empty raſcals; and therefore let them all be gone. Perhaps this way might

might have done, it is a hard matter to pleaſe every body. But, as the anſwerer hints, there is one part of my letter, that concerns the poverty of the clergy; a grave and tragical ſubject, which ought to be lamented, not inſulted over. I know not how, Sir, to avoid his believing, that I do moſt mightily pride myſelf over the mean condition of ſome of the clergy, though I ſhould tell him never ſo often, that the great deſign of my book was to wiſh, that there might be no ſuch mean ones to be inſulted over: And though I ſhould let him know, that I am ſo far from any ſuch unchriſtian humour, that there is none more willing to devote part of his eſtate for the raiſing of their revenue (if public authority ſhould ſo think fit) than myſelf: But in the mean time what have you done, what have you propounded, ſays the anſwerer, towards this? Indeed I was not ſo light-headed, and fondly doating upon my undertaking, as to imagine that immediately after the printing of my letter, the parliament ſhould reſolve themſelves into a grand committee, and forthwith conſider of ſome preſent way of raiſing the revenue of the meaner ſort of the clergy: But for all that, I am not ſo dead-hearted but to hope in time that ways may be thought of to bring about ſuch a great

bleſſing

bleſſing to this nation; for howſoever deſpairing ſome may be, yet I muſt confeſs, it rejoices my heart more than a little, to call to mind, how the biſhops have augmented the vicarages in their gifts; and to hear of ſeveral ſums of money now employed towards the redeeming of the great tythes, and to underſtand that there be many well diſpoſed people, that have already given back their impropriations to the church; and that there be others, that have made ſuch purchaſes, on purpoſe ſo to ſettle them afterwards; and above all, to conſider the great care and good inclinations of our preſent parliament towards the church; who are not only highly watchful to maintain the peace, and preſent rights thereof, but ſeem to be as willing to contribute towards the further proſperity of the ſame. I have not indeed propounded any way, as was ſaid before; but if you look, Sir, into a learned author before-mentioned, you will there ſee a way propounded in the twentieth chapter of his late treatiſe: And, in the mean time, I hope I have ſaid nothing to abate the charity, or good purpoſes of pious benefactors; or to ſtop the aſſiſting hands of our preſent governors. And I perceive the anſwerer by his letter, ſeems not to be much againſt what I have ſaid, but only does not approve of the manner of expreſſion, and would

would have had me to have pitied, lamented, and howled. Now, Sir, ſuppoſe inſtead of ſpeaking my mind as I did, I ſhould have covered myſelf with ſackcloath, and beſprinkled my head with aſhes, and with mournful and ſad countenance, and a long rope of onions (to carry on the work of crying) have taken a journey to viſit the low condition of ſome of the clergy; and ſhould have gone about with a bell and a tone as doleful as the man that uſes to carry it; and have cried, alas! alas! poor gentleman, your houſe is ready to fall, and your glebe is very narrow, and ſomewhat ſhort. Alas! alas! here take an onion, I am come to cry with you this evening, and to bewail your misfortunes, and mean circumſtances. This is the way indeed to kill the poor miniſter before the following Sunday, and to make widows apace; but what good elſe it would do, I know not: Or perhaps the anſwerer would have had me to have drawn a ſcheme of a ſmall benefice, and have demonſtrated that a family of ſix or ſeven cannot be honourably maintained with twenty or thirty pounds a year; and ſo putting down A. and B. for the miniſter and his wife, three or four of the following letters for the children, and V. for the vicarage, have ſcientifically proved that A. B. C. and the reſt that follow, would eaſily eat up, and wear out more than

than V. if they had it. Indeed, although I was not in all places thus mathematically grave and ſerious; yet, where it was needful, I was more conſiderate than the anſwerer perhaps may imagine; and did not frame and deviſe more inconveniencies, than the world is ſenſible of; and where it was requiſite, I reckoned up and well weighed all circumſtances. Although I did not uſe a quadrant to take the height of every vicarage chimney, nor caſt up exactly how many ſtraws a diligent ſtarling might carry away in a day, if the bird roſe early in the morning. And notwithſtanding the anſwerer thinks me ſo woefully and exceedingly hyperbolical, yet as to the number of yards of whipcord, and the dilapidation inſtruments, I was ſo very near the borders of ſtrict, grammatical and ſober truth, that I know a divine on this ſide the line, who was almoſt ready to ſet on another lock upon his ſtudy door, to ſecure his whipcord from that jeſuitical plot, that he perceived my letter had againſt it: And, if need were, I could tell him of another, that thinks my letter wholly written againſt his filling the tumbrel, though there be ſome other things ſlily put in to diſguiſe the buſineſs; and many more ſuch ſtories I could tell you: For you know, Sir, my manner

manner of life and profeſſion oft-times calls me into company, where people (as ſure as the anſwerer thinks he has got me) talk very freely of my letter, when they think the author is many miles off. And the other day, I was, Sir, in a place, where I heard that ſome people (beſides the anſwerer) were angry, but for what, they profeſſed they could not tell; and amongſt the reſt, I muſt be aſked, whether I had obſerved any hurt in the book?

To which I anſwered (it not being convenient at that time to be modeſt) no verily, I ſaw none. Upon this, Sir, I began to think a little with myſelf upon what grounds any one ſhould be diſſatisfied; and I conſidered, that the things that I did repreſent as idle, uſeleſs, or blameable, are either in themſelves really ſo, or not; if they be, and people be convinced thereof, it is far more manly and chriſtian to abate or forſake them, than to be angry for nothing; but if ſo be I have undervalued expreſſions that are rich and precious, and diſliked things that are very commendable or allowable, I ſuppoſe people are not ſuch fools as to run after my idle fancy, and to fear my diſpleaſure: Let them go on, I am miſtaken, and there's an end of it. And he that thinks it his beſt and ſureſt way always

ways to begin with Adam, let him, if he pleaſe, begin with the præadamites, I do not intend to quarrel. And he that judges it convenient and ſaving, to trifle and quibble in his ſermon, let him do it alſo in his prayer (if he be ſo reſolved) and to take along with him a pair of hawks bells, if the rubric will allow of it; I'll aſſure him I will not write againſt him, for I have done. In like manner, if any man be determined againſt being rich, and is offended at me for wiſhing him the great tythes, let him ſtay where he is; for I do not intend to get a writ to the ſheriff, to force him into a better preferment; and if there be any one that will not have his dairy increaſed, but will dote upon the ſweet ſociety of his ſingle cow, if he be ſo ſet upon her, let him take his pleaſure ſtill, and fetch her up daily, and ſometimes kiſs her (as the old woman did, when ſhe ſaid, every one as they like.) But in my opinion, a ſmall laity boy, although he cannot reduce a ſyllogiſm, nor knows any thing at all of the firſt ten perſecutions, may do the buſineſs as well, if ſhe be not very curſt and bad tempered. And if, after this, any body be ſtill angry, let him hold off a little before he raves, and conſider, that I am not ſo dainty mouthed, as that I muſt have diſcourſes purpoſely

purpoſely provided for my own curioſity and ſqueamiſhneſs; becauſe, Sir, you may very well remember, that what I hinted at in my former, were not things of my own diſliking; but as I told you, were generally diſpleaſing. And indeed, in my firſt letter, I did rather make it my buſineſs, to give a ſhort hiſtory of what was derided or blamed, than ſtudy to invent or complain of what might be repreſented unprofitable or ridiculous.

And though the anſwerer may think, Sir, that I have made it my buſineſs ever ſince forty-two, to liſten at church windows, or taking the pretence of my briefs to go amongſt them; or to employ my diligent factors in ſeveral counties, or to ranſack all the ſermons that have been printed ſince the reformation, to get together as he ſays, (page 67.) twenty or thirty paſſages, not accurate or ſcholar-like, and to repreſent theſe with all poſſible diſadvantage, to the diſparagement of the clergy, yet he and the world may know, that this was ſo far from my employment or intentions, that I had quite finiſhed what I deſigned in my firſt letter, before I thought it convenient to inſert ſo much as any one ſtory; and however harſh, unkind or diſingenuous I have been before, yet I will now be ſo civil, as not

not to ſay what little pains I was at, or how few books I ſearched into, to furniſh myſelf with fit and proper inſtances to explain my meaning. And I cannot help it, if ſome of the politic (thoſe I mean that are loth to part with ſome dearneſſes or other that they uſe in their preaching) go along with the anſwerer in cenſuring what I did, as an untimely and unhopeful attempt: But I profeſs, I have ſo little ſkill in the nicety of ſeaſons, and critical ripeneſs of books, that I know not of one line, but might be printed as well in ſeventy, as in ſeventy-one. If indeed what I ſaid, had been ſome mighty ſecret of ſtate, and known only to the privy council, the anſwerer and myſelf, we poſſibly out of our reaching prudence, and well-weighed determinations, had reſolved not to declare as yet, but to lock up things, that ordinary tradeſmen perceive and complain of, and that even children of ten years of age, obſerve and make ſport with; is doubtleſs one of the great intrigues that ſpring forth from the very inwards of policy. I go ſuppoſe, to hear a ſermon, where there be five hundred or a thouſand people; and the miniſter out of imprudence, bad education, or ſome other misfortune, happens to think of very ſtrange metaphors, or to make uſe of very bad tales, ſimilitudes, or the like: Mum,

ſay

ſay I to myſelf, I intend to have all that, nobody elſe ſhall have one tittle of it: But perhaps, before the people get out of the church-yard, they begin to repeat; and the ſecret that I deſigned for my own private cenſure, by the next morning is gotten all about the town. Or ſuppoſe I am acquainted with ſome of the clergy, whoſe condition is ſo very low and diſconſolate, that they are forced to run up and down half the week, to procure a pariſh-meeting, to pick up or borrow three or four ſhillings: or are almoſt ready to pawn their bibles ſometimes, to get a little of the anſwerer's that ſame, to go to market: This likewiſe by all means muſt be concealed, becauſe of the anſwerer's old obſervation, all things that are true, are not to be ſaid at all times.

And now, Sir, I was juſt going to ſay, that I had done with the anſwerer; which could I ſay with a ſafe conſcience, it were the happieſt thing that I have ſaid theſe twelve months; but I muſt not ſcape ſo: For after I had ſpent the prime of my ſtrength, and waſted my ſpirits amongſt Greek and Latin, prefaces and diviſions, metaphors and ſimilitudes, and many other ſuch like enemies; up ſtarts a freſh and dapper gentleman, called a poſtſcript: Dear Sir, I know not whether ever I ſhall write

to

to you again; therefore let me beg it of you for once, as you value your own reputation, your eſtate, your health, life and liberty, and the welfare of your relations, for the future beware of poſtſcripts; you never felt the ſturdy blows, the ſharp thruſts, and the deep wounds that ſuch an adverſary gives. I know, Sir, your temper inclines you to bold and great things, and it is not a letter, and a letter too, that can eaſily affright you: But yet I beg it once again, that you reckon a poſtſcript the moſt dangerous of all after-claps. As for appendixes corollaries, ſupplements, concluſions, continuations, and ſuch like ſmall ſhot, theſe are not to be dreaded; but when a letter comes tailed with a poſtſcript, and concerning Abigail too, that akes you off juſt in the middle. What a fool was I, that I could not as well have put in Betty or Biddy, Suſan or Sarah; but muſt make the anſwerer angry, and put in Abigail; or if I had put her in, what had I to do to trouble myſelf concerning the chaplain's ſitting ſo cloſe to her? Is it to be expected that every gentleman ſhould maintain two tables, to keep them at a diſtance? or that the ſhould keep a ſervant on purpoſe to watch private winks, treading upon toes, twitching of napkins, or breaking of merrythoughts under board?

And

And is there any thing more natural, than for prettineſſes to beget looking, and for looking to beget admiration? and what if admiration and love together afterwards beget a vicarage? I hope a chaplain that has been true, truſty and ſerviceable, if preferment falls, may deſerve before a ſtranger. Well, I ſee I was a fool, and there is an end of it. But for all that, I believe the gentlemen have not as yet laid their ſwords in oil, nor trimmed up their firelocks, as the poſtſcript adviſes, for they have ſent me word that they love me, and underſtand me, and that the anſwerer is out of his wits.

With whom I am ſo perfectly tired, that I can ſcarce ſee his book, but that I am preſently ready to fall aſleep. He that miſunderſtands but now and then, or where there is any pretence or ground for it, is very pardonable; but to do it through and through, from his very preface to his poſtſcript; nay, even as far as Dr. Jegon's Verſes upon the Scholar of Bennet College, is ſo very extravagant and humourſome, that it is ſcarce to be endured; and for all this trouble that he has put me to, he thinks he hath made me abundant ſatisfaction, in not quelling me, or in not dealing with me as ſome ſharp and ſevere anſwerer might have done;

done; but has (as he ſays, p. 83.) diſcourſed with me all this while as with a ſtranger, and has very little betrayed that he has any knowledge of me. Whereas had he not been very ſparing and courteous, he could have blaſted my credit, and for ever wounded my reputation: He could have told the world, "That my great grandfather, to his knowledge, was a very turbulent fellow in queen Elizabeth's reign; and did moſt heartily wiſh that the Spaniards might have ſucceeded in their invaſion: That my great uncle by my mother's ſide, was ſuppoſed to have had an hand in the Gun-powder plot, upon ſome ſmall prejudice that he had conceived againſt king James: That my neareſt relations, in the late times, were moſt of them church-robbers, ſequeſtrators, and exciſemen; and that one of them in particular, was intimately acquainted with Bradſhaw and Ireton; that I myſelf was born in the moſt quarrelſome and ſeditious town in all the nation; and that I would not ſuck of any body but a of peeviſh and ſchiſmatical nurſe, nor eat any milk, but ſuch as came from a kicking and ill-natured cow; that ſo ſoon as I could climb up a chair or ſtool, my only delight was to tear Bibles and all good books apieces; and afterwards (as I grew able)

able) to pull down the church-yard-pales to let in the hogs, to root out new buried people out of their graves; that I did not care for robbing any man's orchard, or plucking any man's geeſe, but the miniſter's; that I had a little one, privately out at nurſe, by that time I was eighteen years of age; and that I gave five and ſixpence a week, beſides ſoap, ſtarch, and candle; his name was Belſhazzar, and he had brown hair; and ſo on, and on I went, with conſtant and peculiar ſpite againſt miniſters, till, to the diſcredit of our church, I writ the Contempt of the Clergy." After this ſort, Sir, might the anſwerer have dealt with me, ſuppoſing he would have been ſevere, and taken notice that he was acquainted with me; but ſuppoſe, Sir, that his information fails him, and that the perſon he writes againſt, may either be of the houſe of commons, one of the life-guard, a builder of ſhips, or a high conſtable; then let me tell him, that if I be one of all thoſe (which I am, for aught he does know, or ever ſhall know) that he has loſt almoſt all the eighty-firſt page, and abundance more up and down his book: For whereas he there adviſes me to get a licence to be univerſity preacher, to ſet up a running lecture, to call together the neighbouring

miniſters, to learn them to preach without preface, diviſion, inferences, or the like; it had been altogether as proper for him (unleſs he had known me better) to bid me cock my gun, prime my pan, face about to the right, or to have ſet me to any other employment, 'till he had been more ſure, where I dwelt, or how I ſpent my time: For why ſhould any trouble themſelves to enquire after me, for I am very well, thank God, and wiſh all mankind ſo. But I know it is the humour of the anſwerer, and ſome few more, to believe things to be true and falſe, according to the author's age, bulk, profeſſion, complexion, and country. Such a thing, ſays one, is as plain and evident as may be, if the author lives at London; but if at York, in my opinion he is ſomewhat obſcure; and remove him but to Durham, and he is the greateſt lyar in the world, next unto the huge one himſelf. Yes truly, ſays another, that may poſſibly be; nay, I can ſcarce ſee how it can be otherwiſe, if he were not ſo very fat and ancient; and for aught any body knows, the author is as thin as a wafer, and never did as yet ſee fifty.

But as I ſaid before, Sir, I am quite tired, and have nothing more to ſay to the anſwerer

anſwerer, but only to let him know, that had it not been for the ſake of that little which is now to follow, I had been ſo rude and unmannerly to him, and ſo very kind to myſelf, as not to have taken any notice of what he had written. And indeed, before I go any further, I muſt ſolemnly beg pardon of every one that hath read his anſwer, for ſeeming ſo far to ſuſpect their judgments, as to go about to point and direct to miſtakes, that lie ſo thick and obvious; and having obtained that, Sir, I hope alſo, that where yourſelf, or any other reader, ſhall find yourſelves very much grieved, with the trifling and ſmall entertainment which this ſecond letter only affords, that you will attribute ſome part of it to the ſlenderneſs of that ſtuff, which the anſwerer gave me to deal with, as well as to my great indiſcretion in undertaking it. And ſo farewell anſwerer for this year, and all that ſhall follow.

And thus, Sir, I have briefly ſhewn, that as it was altogether againſt my deſign to bring any of the clergy into contempt, ſo I have ſaid nothing, nor after ſuch a manner, as ſhould by any reaſons be concluded to do the ſame; but if there be any ſo weak and ſo regardleſs as to miſtake me; they are either ſome of the giddy and ſoft-headed non-

conformiſts, or ſome of the idle and inconſiderable laity.

As for the firſt, who think themſelves the only ſaints of the age, and to be now in chains for Chriſt, and his cauſe; let me tell them, that they have no reaſon at all to rejoice at my firſt letter, becauſe they there find, that ſuch is the imprudence or unhappineſs of ſome of the clergy, as ſometimes to occaſion their own contempt. For if they pleaſe to examine again what is there written, they will then perceive their dear brethren to be as much concerned as any body elſe, and to have as great a ſhare in thoſe inſtances that are produced out of idle ſermons: But I did not ſet them out by themſelves upon two accounts; Firſt, becauſe until they do conform, care is taking by authority, that they may not publicly render the miniſtry contemptible by their ridiculous preaching; and in the next place, becauſe all their fooleries, idleneſſes, and inſignificant canting, are ſo peculiarly and faithfully ſet forth in the forementioned friendly debates, that I could ſcarce think of any thing that could be added; but, becauſe thoſe reaſons I find were not ſufficient, and that I hear that ſome of them ſay, it is now very plain, how the world is altered, and what lamentable preaching and trifling there is, now they are

are ſilenced: Therefore, becauſe I would not have them too much ſpoiled and exalted, in thinking themſelves the only poor remain of people that can diſpenſe the word profitably, and ſpeak ſenſe, rhetoric and godlineſs: they may pleaſe to believe it, that if I had thought they would have been ſo miſtaken, I could have found out as many follies and extravagancies, in one day's time, out of their ſermons and diſcourſes, as in a week any where elſe. To tell ſtories, you know, Sir, is endleſs and tedious: but however, for once I muſt beg leave to be a little troubleſome, that what I now ſaid, ſomebody elſe may believe beſides myſelf. There is therefore one now amongſt them, who is counted one of their moſt precious ſufferers, and a moſt healing inſtrument; who is ſo full of idle fancies, metaphors, ſimilitudes, and all ſuch like frothy diſparaging ſtuff; that you may ſet him almoſt againſt twenty of the moſt imprudent conforming preachers, that are to be found amongſt us. Of his rich vein of wit, I ſhall only give you one inſtance; which is upon that of the Pſalmiſt, But his delight is in the law of the Lord. Where he obſerves that every word has its emphaſis, and therefore he begins with the firſt word, B U T. This B U T, ſays he, is full of ſpiritual wine; we

will broach it, and taſte a little, then proceed. He had better have ſaid, it was full of ſpiritual cakes, or precious ſtones: For this *But* will hold no more wine than a net or a ſieve; and one had as good go about to broach one of them, as this *But*: Or if he would have made the thing credible, he ſhould have ſaid, that this *But* is a hogſhead full of ſpiritual wine; (as one did that repeated it out of the author) then you know, Sir, it is as plain and poſſible as may be, and we might have broached preſently: But of all things, I ſhould have been moſt pleaſed, if for once he would have ſpoken in Latin; and told us, that this *ſed* or *verum*, *enimvero*, is full of ſpiritual wine; for then the wit would have been more admired for lying a great way off. I ſuppoſe I need not go on, Sir; you cannot but be ſufficiently ſatisfied concerning the great ſtretch of his fancy. I might alſo, Sir, ſeeing that we have ſet him abroach (as he will have it) give you juſt a taſte of his metaphorical faculty. What think you of a cheſt or cupboard of truth? or of the rainbow of juſtice? Mercy turns juſtice into a rainbow; the rainbow is a bow indeed, but hath no arrow in it. Here the author was doubly happy, metaphor and wit into the bargain. Or what think you of ſweeping the walks

of

of the heart; or of prayer being a ſpiritual leach; and of throwing in the angle of prayer, and fiſhing for mercy? Or laſtly, what think you of God's laying the ſoul a whitening? Do you not think, Sir, that it would very much alter the countenance of the waſhmaid, to find two or three large ſouls bleaching amongſt her linen? But to ſpeak the truth of it, the peculiar knack, gift and glory of this gentleman, conſiſt chiefly in making of likeneſſes; in which he is ſo lucky, and tranſcendently accompliſhed, that in a ſmall treatiſe of his, called a Chriſtian on the Mount; in a very ſhort, I found meditation to be like almoſt a hundred ſeveral things.

In the firſt place, meditation is like a withdrawing-room; we are very well ſatisfied if he will not carry us much further; then he calls us out to victuals, and after that, meditation is like chewing of the cud: now we muſt walk abroad, and meditation is like climbing up into a tree; but if that be not high enough, it is like a mount or a high tower; but if we have got any ſtrain with climbing, meditation is like going into a bath: And if after bathing we grow hungry again and faint, meditation is the palate by which we feed; and immediately after, it is like Iſrael's eating of manna: And five lines after, like a cordial to be drunk

down: So that in a very little compaſs, Meditation is climbing, bathing, taſting, eating, drinking, and chewing the cud: Within two or three pages after, the Chriſtian is to take the air again, and to be mounted, but not ſo high as before, but upon a fiery ſteed; and then meditation is the Chriſtian's curbing bit: and I know not well how it comes about, but it is alſo like a powerful loadſtone; and for all that, the next line, it is like a cork to a net. And ſoon after, like diſtilling of waters, and like beating of incenſe; but now we go far and deep, meditation is like digging ſpiritual gold out of the mine of the promiſes; but we ſoon come above ground again for a little while, and meditation is like digging about the roots of a tree; but down again preſently for meditation is like digging in the mine of ordinances. We had not been in this mine as yet, we had only digged in the mine of the promiſes before: But I am afraid, Sir, you will ſay you have enough: if not, we go on. And meditation is like the ſelvage, which keeps the cloth from ravelling: or like a hammer that drives the nail to the head; or like rubbing a man in a ſwoon: or like a bee ſucking out of the flower of truth preacht, and working it in the hive of the heart. Furthermore, meditation is the ballaſt of the heart, the bellows of the affections;

affections; and the hen, that hatches good affections: and like the ſails of the ſhip, notwithſtanding that it was like the ballaſt juſt now: But I ſuppoſe the author does not mean the ſame ſhip he meant before, but ſome other. But ſuffer me I pray, Sir, to put theſe grapes once more into the preſs (as an acquaintance of his ſays in a ſermon;) meditation is like going to plough, like oil to the lamp, like a gun full of powder (but prayer without faith, is like a gun diſcharged without a bullet) like wet tinder, like a whip, like a proſpective-glaſs, a golden ladder, a dove, a touchſtone, a ſpiritual index. It was juſt now the oil, but he holds not long in the ſame mind, for now it is the lamp itſelf, that is to be fed with the oil of reading: but then join it with examination, and it is like the ſun on the dial. And laſtly, join it with practice, and it is like a pair of compaſſes.

And now, Sir, am I not as good as my word? have I not ſhewn you a man, that is very fruitful and precious? Is it poſſible to be weary, where there is ſuch variety of fancy? He begins with you at home, then calls you abroad; brings you back again, then out at ſea; then for the Indies, carrying you into mines, ſeveral mines, promiſe mines and ordinance-mines; this muſt needs be melting and diſſolving. And I queſtion not,

as this gentleman leads us through a great part of mechanic and natural philoſophy, ſo had he thought of it, and been but at a little more leiſure, his fancy could have made meditation like all the animals in Geſner, and all the plants in Gerrad; for ſome ſmall reaſon, or pretty report or other: for when his hand was in, what had it been for him to have ſaid, that meditation is like an oſtrich, a pheaſant cock, or a robin red-breaſt; or like a whale, a pike, or a gudgeon? For I do not at all doubt but that a very ſmall inventor may deviſe as good a reaſon for all thoſe likeneſſes, as he that ſaid, that faith was like a flounder, that laid a Chriſtian flat upon the promiſes.

After him comes another Bartholomew gentleman, with a huge hamper of promiſes, and he falls a trading with his promiſes, and applying of promiſes, and reſting upon promiſes, that we can hear of nothing but promiſes; which trade of promiſes he ſo ingroſſed to himſelf, and thoſe of his own congregation, that in the late times he would not ſo much as let his near kinſmen, the Preſbyterians, have any dealing with the promiſes: And to forward this trade of promiſes, the poor deceived creatures muſt be lately abuſed with a new ſort of Concordance, by V. P. conſiſting of commands, threatnings and promiſes; and beſides, leſt people

people ſhould take hold of, and apply a curſe inſtead of a bleſſing, and a threatening inſtead of a promiſe, they are all ſet forth with their particular marks: So that now, I ſuppoſe, the trade of promiſes will ſuddenly hereupon be much amended, and grow ſtrangely quick and lively. And to be ſhort (becauſe this gentleman has been ſufficiently taken notice of, by a late worthy author) except it be idle preaching about experiences, diſpenſations, manifeſtations, diſcoveries, improvements, pledges, priviledges, and prerogatives; out-goings, in-goings and returns, and ſuch like ſenſeleſs, inſignificant, canting words and phraſes; there is ſcarce any thing to be found in him or any of thoſe that are admirers of his way.

And, as this ſo much admired one has a peculiar trade in promiſes, ſo others there be, who are very much for trafficking with Chriſt: And in the late times, we may remember what a ſubtile trade was driven this way, and what a perfect merchandize they made of Chriſt, and what abundance of eminent holders forth of Chriſt and his cauſe were ſent into the country to ſell Chriſt for ſpoons, bodkins and thimbles: But amongſt all thoſe that were then employed, none ever was found to make ſo very good a return of Chriſt as H. P. was obſerved to do; for he

he could preſently call the people together, and tell them, "That he heard at London, "that they were without Chriſt, and he "came on purpoſe to bring them Chriſt, "and what a great deal of money he was "offered upon the road for Chriſt, but he was "reſolved to part with Chriſt to nobody, "till the beloved that he was preaching to "had had the refuſal of him; and if they did "intend to trade with him, they muſt "down with their duſt inſtantly: for to his "knowledge, the Papiſts did offer a very "vaſt ſum of money for England's Chriſt; "and therefore, if they did not make all "poſſible haſte, to ſend in their plate and "jewels, he would be ſoon ſhipped, and "carried away to Rome. But ſome may "ſay, what if a cruel cavalier ſhould come, "would not then our Chriſt be in great "danger, after all our coſt and charges "might not he plunder us of our Chriſt! "No: cavalier indeed is cruel, and may "get away your ſhoulder of mutton, may "get away your children, may get away "your wife, and may get away your "very Bible, and he may come alſo "for your Chriſt, but he cannot get away "your Chriſt; for Chriſt is yours, and he "is God's; and therefore down with your "money. I do not ſay that all that were ſent forth then to repeat the word Chriſt, (for that

that was then, and is ſtill by many called preaching of Chriſt) did carry along with them ſuch knaviſh intentions; but ſure I am, that the vain repetition of ſuch good words, is ſtill too often that which the Nonconformiſts call powerful preaching; when as there is nothing at all that is meant by themſelves, or can be underſtood by their hearers. And this made biſhop Taylor ſay in his epiſtle to the reader, before his ſhort catechiſm, that a plain catechiſm doth more inſtruct a ſoul, than a whole day's prate which ſome daily ſpit forth to bid men get Chriſt, and perſecute his ſervants: for he was very well aware, that theſe great zealots that talk ſo much of Chriſt and his intereſt, were as forward to cheat, ſteal, or commit any villanies, as thoſe that had never heard of Chriſt, or the doctrine that he preached: And indeed, I had now taken very little notice of what was then done amongſt them, if that idle, empty and inſignificant preaching had ceaſed with the times: but ſtill I find people ſo ſtudious to deceive, and ſo willing to be deceived, that ſuch prattle amongſt many ſtill bears the name of the only ſaving, powerful, and edifying preaching. And indeed, though I will not accuſe every one of that party, that now ſtand ſeparated from us, of the utmoſt extravagancies of theſe follies; yet I am very certain

certain, that the greateſt part, or at leaſt the moſt famous and prevailing amongſt them, are ſo generally addicted to canting, inſignificant phraſes, and tedious tautologies, that ſhould we compare their continual religious nonſenſe with the indiſcretions of the Conformiſts, theſe would appear tolerably ſober and wary rhetoricians.

And this is ſo plain from what has been already mentioned, that very little need to be ſaid further; but only it happens that I have now by me, a book called Apples of Gold for Young Men and Young Women. a book ſo famous amongſt them, that it has to my knowledge deceived the world to no leſs than eight editions; and yet when we look into it (notwithſtanding the ſubject is very large and profitable) we ſhall there find little beſides Chriſt, the ſoul, conſcience, faith, and ſuch like very good words, over and over repeated to very ſmall purpoſe, and as often uſhered in with an engaging and crying introduction, of ah! young men; and ſometimes, ah! young men and women. It is all one Sir, where you open the book, his rhetorical humour is ſo very much the ſame. Ah! (ſays he, page 181) young men, young men, if you muſt needs be leaning, then lean upon precious promiſes, lean upon the rock that is higher than yourſelves, lean upon the Lord Jeſus Chriſt, as John did;

John

John leaned much (John xxi. 20.) and Chriſt loved him much: Ah! lean upon Chriſt's wiſdom, lean upon his power, lean upon his purſe, lean upon his eye, lean upon his righteouſneſs, lean upon his blood, lean upon his merit. Now, Sir, we well underſtand and know the meaning of Chriſt's wiſdom, power, righteouſneſs, and the like; but to make a huge clattering of Chriſt, and a long empty tattle of leaning, and to make people ſigh and cry by mere repetition of Scripture words, when perhaps there is little further ſign of ſenſe, than ſhaking of the head, and wringing of hands, has much more in it of popular deceit, than popular rhetoric: But having ſet out with the word lean, for the fine figurative noiſe and eaſineſs together that is to be continued as long as lungs can hold, never minding to what it is joined, or how it is applied. And whence do you think, Sir, came all this idle rant about leaning; only from John's being placed next to our Saviour at ſupper, and laying his head or elbow in his boſom; therefore young men, if they would be leaning, they muſt run their heads into our Saviour's purſe, and put their elbows into his eyes. And from this place of Scripture alone, ariſe all their inſignificant canting about a believer's leaning and rolling upon Chriſt, it being

being no where elſe mentioned in the whole New Teſtament; but only where it is ſaid, that Jacob worſhipped, leaning upon the top of his ſtaff. And as he here runs away with the word leaning: ſo the very ſame method he uſes for any thing elſe, that he ſhall happen upon. It is ſaid, you know Sir, *Mal.* i. 14. *Curſed be the deceiver which hath in his flock a male, and yet offereth to the Lord a corrupt thing*; upon which, immediately follow: Ah! young men and women (who are like the almond tree) you have many males in your flocks, your ſtrength is a male in the flock, your time is a male in the flock, your parts are a male in the flock, and your gifts are a male in the flock, *&c.* And whereas here he mentions only ſtrength and parts in general, as being males in the flock, yet if his breath would have laſted, he could have made every finger and toe that a young man has, to be a male in the flock; and I wonder how he miſſed judgment, memory, fancy, and the five ſenſes, for theſe doubtleſs are all males in the flock; if he had not forgot them. And this is that in which chiefly conſiſt the power and edifyingneſs (as they call it) of their preaching, and by which they think themſelves ſo far to excel the inſtructions of the conformable miniſters; as if theſe could not ſay the word Chriſt as often in an hour, as the moſt powerful and edifying

edifying of them: and I wonder where lies the myſtery and great difficulty of this gifted ſort of rhetoric. I am diſcourſing, ſuppoſe, about the pardon of ſin, and I bring in that of the Pſalmiſt, Bleſſed is he whoſe tranſgreſſion is forgiven, &c. upon which occaſion I exert my gifts, and pour forth thus. It is not, bleſſed is the honourable man, but bleſſed is the pardoned man; it is not bleſſed is the rich man, but bleſſed is the pardoned man; it is not bleſſed is the learned man, but bleſſed is the pardoned man; it is not bleſſed is the politic man, but bleſſed is the pardoned man; it is not bleſſed is the victorious man, but bleſſed is the pardoned man. Or I am preaching, ſuppoſe about remember thy Creator in the days of thy youth, and I guſh forth after this manner: Ah! that young men and women would but in the morning of their youth ſeek, yea, ſeek early, ſeek diligently, ſeek primarily, ſeek unweariedly, this God, who is the greateſt good; the beſt good, the moſt deſirable good; who is a ſuitable good, a pure good, a ſatisfying good, a total good, and an eternal good. Now, may not a Conformiſt, though of an ordinary invention, and not endued with the ſublimeſt giftedneſſes of our ſeparatiſts, ſay, Seek, ſeek, ſeek, ſeek, &c. or Good, good, good, good, &c.

I am very ſerious, Sir, and you know it; and I wiſh thoſe I am now ſpeaking of would think ſo too, and lay aſide their groundleſs pretences to gifts, and preach like men and Chriſtians: for I bleſs Almighty God, I love all the world, and wiſh that all men were wiſe to the ſalvation of themſelves and others. And notwithſtanding that many of them are ſo forward to boaſt of their ſpiritual attainments and improvements, and will tell you, how often they have ſweat at prayer, and how long they frequented ordinances, and what abundance of days they kept, and time they ſpent, in applying of promiſes, and regiſtering experiences before they could arrive to this converting and heart-diſſolving preaching; yet for all that, it ſavours ſo much of the natural man, that I queſtion not at all, but that the very glory and heart-breakingneſs of it (which chiefly conſiſt in an endleſs repetition of the ſame words) may be eaſily acquired by a lad of ſixteen years of age in a month's time. To make, Sir, this plain, I'll give but one inſtance of very high improvements in this kind; it is upon this particular, *viz.* An old diſciple, an old Chriſtian is rich in ſpiritual experiences. Whereupon he thus proceeds: O the experiences that an old Chriſtian hath of the ways

ways of God, of the workings of God, of the word of God, of the love of God! O the divine ſtories that an old Chriſtian can tell of the power of the word, of the ſweetneſs of the word, of the uſefulneſs of the word! O the ſtories that he can tell you concerning the love of Chriſt, the blood of Chriſt, the offices of Chriſt, the merits of Chriſt, the righteouſneſs, the graces of Chriſt, and the influences of Chriſt! O the ſtories that an old diſciple can tell you of the in-dwellings of the ſpirit, of the operations of the ſpirit, of the teachings of the ſpirit, of the ſealings of the ſpirit, of the witneſſings of the ſpirit, and of the comforts and joys of the ſpirit! O the ſtories that an old chriſtian can tell you of the evil of ſin, of the bitterneſs of ſin, the deceitfulneſs of ſin, the prevalency of ſin, and the happineſs of the conqueſt over ſin! O the ſtories that he can tell you of the ſnares of Satan, the devices of Satan, the temptations of Satan, the rage of Satan, the malice of Satan, the watchfulneſs of Satan, and the ways of triumphing over Satan! Theſe you ſee, Sir, are ſtories which an old chriſtian, and an old diſciple can tell you. But do you not think, that one may procure a very young Chriſtian, ſuch as I before-mentioned, who by the help of two or three ſyſtems, and a little

ſkill

ſkill in indexes, ſhould be able to tell you as many divine ſtories as theſe, and a hundred more, if it ſhould be convenient? May not he in a ſmall time learn to begin with divine ſtories of God, the Scriptures, Chriſt, the Holy Ghoſt, of ſin, of Satan; and may he not improve in the uſe of his ſyſtem, and in time venture to run on, and tell you divine ſtories of the covenant of grace, of the ſacraments, of the five points, of the ten commandments, or of any thing elſe with very great eaſe, according as he thinks to continue his divine ſtories.

I ſuppoſe, Sir, it were needleſs to go about to ſatisfy you further, that this gifted ſort of preaching, that pretends more than ordinary to come from above, has as little in it of difficulty or miracle, as of profit. I cannot, I muſt confeſs, imagine wherein the powerfulneſs and inſpiration of that gloſs conſiſted, that is made by one of this party that I am now ſpeaking of, concerning going out of ourſelves, and ſaying, Come Lord, return: O Lord; not return. O my trade return: O return, O our ſhips return; not return. O our peace return; but return, O Lord, return O Lord. Nor of that which was made by another upon thoſe words: The fear of the Lord is clean; clean within, and clean without; clean above, and clean below;

clean

clean on the left hand, and clean on the right; clean on this ſide, clean on that, clean at home, and clean abroad. Now am I as ſure as can be, that ſome of theſe people will preſently cry out, and ſay, that I am againſt the fear of the Lord, and againſt Chriſt and his intereſt; and that I am againſt all ſoul-ſoftening means, and all ſoul-melting means. And (as it is in the fore-mentioned apples of gold) I am a diſcourager of all that is God-ward, of all that is Chriſtward, heaven-ward, and holineſs-ward: and that I am for ſoul-hardning company, ſoul-hardning principles, and ſoul-hardning examples; and for ſuffering of people to go on in deluſions, that are Chriſt-dethroning, and conſcience-waſting, and ſoul-undoing opportunities. If they do, I cannot help it; but however, I bleſs Almighty God, that I was born of Chriſtian parents, and that I was brought up in the Chriſtian faith: and I hope, that by the divine aſſiſtance, I ſhall continue in the ſame, and in well doing to my life's end. And whatever opinion they may have of me I know not; but notwithſtanding, I do moſt heartily wiſh, that ſuch as have ſpent their time in reading of books and ſermons about experiences, getting of Chriſt, and the like, would change them all away for the whole

Duty

Duty of Man, that abounds with very pious and intelligible rules of godly living, and uſeful knowledge tending to ſalvation.

And I do wiſh, furthermore, that ſuch of the nonconforming clergy that are of this humour, way and ſtile; that they would adviſe, or ſuffer, at leaſt, ſuch as are now, or have been heretofore their hearers and admirers, to read ſome other books beſides their own, and hear ſome other men preach beſides themſelves: For as it has been already made out, that the way of their diſcourſes is not ſo much above human induſtry and invention, as that it ſhould require any more extraordinary aſſiſtances, or more peculiar illuminations, than the Conformiſts may have juſt reaſon to pretend to; ſo in good truth as confident as they are of the heavenlineſs, and convertingneſs (as they call it) of their method and expreſſions, they have very little grounds, or good authority, for that manner they proceed in. For, ſuppoſe they ſhould be ſo full of themſelves and their own endowments, as not to attend to the examples of the firſt famous Chriſtians, ſaints, and primitive fathers, nor to the rules of the beſt and moſt judicious orators; yet if they will be either guided and perſuaded by what our Saviour preached himſelf, or by thoſe directions which he gave to his

his diſciples for ſo doing; they will find very little encouragement either to doat upon, and admire only their own proceedings, or ſo ſeverely to cenſure and undervalue thoſe that ſhew not all willingneſs to be deceived by them. And in the firſt place, we are plainly inſtructed, as to what our Saviour himſelf ſpoke, taught or preacht; as well as after what manner he expreſſed his meaning. We very well remember what he ſaid to the young man that enquired how he ſhould attain eternal life. He did not ſay, get me, get faſt hold of me, get your arms full of me; but keep the commandments, and give away your eſtate; which laſt in thoſe times was neceſſary for ſuch as intended to be diſciples of Chriſt. In like manner, when the publicans and ſoldiers came to know what they ſhould do; he did not bid them, take hold of him, faſten upon him, and put their arms round about him; but bad the firſt of them (whoſe employment might tempt them to cheating and bribery) exact no more than what the emperor demanded: And bade the others, be contented with their wages and pay; and not do violence, plunder or ſteal. And it was well that it was Chriſt himſelf that ſaid this, or elſe by chance (amongſt theſe lofty teachers) this might have gone for groſs,

carnal reaſoning, and for ſuch dull moral inſtructions as Alexander or Cæſar themſelves, that never believed any thing of Chriſt, might have given to their collectors and armies. By theſe places and the like, Sir, it is very eaſy to perceive after what manner our Saviour taught and preached; for whatever he ſpoke was preaching, although what he ſaid upon the mount (being a more continued diſcourſe) was more particularly called his ſermon: So that thus far we ſee, that whilſt Chriſt preached Chriſt, that is, of himſelf and his doctrine, here is not a word of getting of Chriſt, or getting into Chriſt, or getting a ſhare, a ſtock, an intereſt in Chriſt, or any ſuch like ſtaring, and inſignificant expreſſions. In the next place, let us ſee what order and inſtructions he gave to his diſciples about their preaching; St. Mark tells us, Mark xvi. 15. That he bade them go into the world and preach the goſpel, &c. St. Matthew tells us, Mat. xxviii. 19. 20. he bade them, go and teach all nations, baptizing them, &c. and teaching them to obſerve all things whatſoever he had commanded them. Now, Sir, if there can be any other meaning of theſe laſt words, than that (after people were baptized or admitted into chriſtianity) the diſciples ſhould ſpend their time in teaching and explaining

plaining ſuch things as Chriſt himſelf had taught or preached to them, which were not ſuch riddles, charms and tickling ſtuff as theſe people too often put upon their hearers, then (if his majeſty will pleaſe to give me leave) I will promiſe never to come at any church again, ſo long as I can find out the leaſt creeping conventicle: So that if theſe people will be either content to preach no loftier than our Saviour did himſelf, or as he appointed his diſciples to do, I am ſure they muſt not preach as they do now, unleſs they have got ſome ſecret reſerve of goſpels for their own peculiar uſe; or have received ſome new inſtructions and orders, ſince our Saviour was taken up; for in all the goſpels which we are acquainted withal, we can find nothing elſe but that Chriſt was the Chriſt; and that God for the future would be worſhipped after the manner therein declared. And he that preaches this, viz. what Chriſt did and ſuffered, and what he ſpoke, preaches Chriſt, or his goſpel, or him crucified, or him and the reſurrection, or the kingdom of God, or remiſſion of ſins, or the new covenant, or grace and mercy through Chriſt; all which, and many more, ſignify the ſame; and not he that thunders out Chriſt a thouſand times in a ſermon; ſaying, ah! none but Chriſt, none but Chriſt.

ah! none to Chriſt, none to Chriſt; no works to Chriſts, no duties, no ſervices to Chriſts: no prayers, no tears to Chriſts: no righteouſneſs, no holineſs to Chriſts; lay out for Chriſt, make ſure of Chriſt, cloſe with Chriſt, cleave to Chriſt, unite with Chriſt, reſt, lean, roll, toſs, tumble and wallow upon Chriſt. There is mention made (you know Sir,) Mat. xx. 20. of Chriſt being with the Apoſtles to the end of the world; which related to the divine aſſiſtance of the Holy Ghoſt, which they and their ſucceſſors ſhould have towards the propagating and continuing Chriſtian religion in the world; but theſe people are for receiving love-letters from Chriſt, they are for ſtrange intercourſes, correſpondences, returns, expreſſes, and I know not what. And, if it had not pleaſed God to have abated ſome of thoſe extravagances, by reſtoring our Church, in time we ſhould have come to heavenly proclamations, and heavenly Gazettes. And I well remember there was one amongſt them that pretended to have got ſuch an intereſt in Chriſt, and ſuch exact knowledge of affairs above, that he could tell the people, that he had juſt before received an expreſs from Chriſt Jeſus concerning ſuch a buſineſs, and that the ink was ſcarce

ſcarce dry upon the paper: At other times he would ſink himſelf in the pulpit, and tell the people, he would be with them again preſently, he would be with, he would only ſpeak one word with Chriſt; and ſo pretending to have talked with Chriſt, he would come up again ſoon after, as full of Chriſt and his advice as might be. And to conclude this, Sir, how many hundred and hundred times have you heard that place in the Coloſſians, viz. Chriſt is all in all, brought in at the cloſe of any thing that went before, only becauſe it is melting, and may produce ſigh or groan: for, if they would but conſider of the Bible, as well as get by heart words and phraſes out of it, they might then have taken notice of thoſe many heavenly exhortations, contained in the ſame chapter to the Coloſſians, of living more peaceably, godlily and righteouſly than they had done, before they were converted to the Chriſtian faith; and in particular, that they ſhould be now as kind, juſt and faithful to every man that they had to deal withal (let him be Greek or Jew, Barbarian or Scythian) as they uſe to be, or ſhould be, to their own neighbours and citizens; ſo that now, Chriſt was all in all, having taken away all diſtinctions, and made of all mankind one

people. It is not, Sir, my intent here to comment upon ſcripture; but I would to God, that theſe people that talk ſo much, and ſo endleſsly the word Chriſt, would ſpend more time in explaining his doctrine; if they did, I am ſure the world would not only be much wiſer, but more peaceable and better.

And as I would not have theſe people count themſelves the only godly and ſaving inſtructors by abundant ſaying over New Teſtament words; ſo it is a very idle thing for them to endeavour to have their preaching believed more ſanctified and ſearching, becauſe they talk oftentimes concerning the Bible, giving only empty and looſe commendations of the Scriptures in general. There are (thanks be to God) a great many Bibles in this nation: and though the Conformiſts do not poſſibly lay one in every window, yet their houſes need not be ſuppoſed to be without the Scripture, nor themſelves without the knowledge and uſe of them. And what if whilſt they are in the pulpit, with finger thruſt into the middle of the book, they do not brandiſh it up and down, as if they would diſcharge the whole of it together at ſome body's head? What if they do not hold it forth with ſtretch-out arm and voice; and cry aloud, this is the

the book, this is the book: Here it is, here it is; no word like this word, no book like this book, no writing like this writing, no reading like reading here, no ſearching like ſearching here, no conſidering like conſidering here: Chriſt is here, Jeſus Chriſt is here, the Lord Chriſt is here, the precious promiſes are here. Yes, doubtleſs (if it be a Bible) they are all there; and ſo is Geneſis, Exodus, Leviticus, Numbers, Deuteronomy, and all the reſt. But what is any body the better for this? Who will read, ſearch or conſider one word the more for this empty amazing noiſe: or for ſuch as that, which I find alſo in one of them: Search the ſcripture, ſtudy the ſcripture, dwell on the ſcripture, delight in the Scripture, treaſure up the Scripture; no wiſdom to Scripture wiſdom, no knowledge to Scripture knowledge, no experience to Scripture experiences, no comfort to Scripture comforts, no delights to Scripture delights, no convictions to Scripture convictions, no converſion to Scripture converſion. Let them ſhew us any where in Scripture (notwithſtanding their extraordinary ſkill therein) where any thing is adviſed or commanded after this ſlothful and ſlight way. If they be for elegant compoſure of long per ods, let them obſerve after what manner the acts

of the Apoſtles are recorded: if they be for ſhorter ſentences, let them examine other parts of the holy Scriptures; and if they would attempt to propheſy, let them read the prophets, and let them attend to that copious invention, as well as loftineſs of expreſſion that is contained in them. Surely, if they were not charmed with lazineſs, their own conceits, and a contempt of all that are not in their way and phraſe, they would judge it better to explain to the people the principles of the Chriſtian religion, and to give ſome ſober directions of living well, and perſuaſive reaſons to begin a good life, and proceed in the ſame, than to think that time only ſanctimoniouſly laid out, that is ſpent in crying, here, here; look, look; ſee, ſee; whereas there is nothing to be ſeen, but the outſide of the book, nor any thing to be heard but a long ſtring of words to the ſame purpoſe; and yet this alone muſt be called ſlaſhing, holy violence, preſſing upon, and breaking into the ſoul; and all ſober, diſcreet, and well examined inſtructions, earthly and heatheniſh.

Not leſs idle and extravagant is that humour of theirs, of loading their ſermons with abundance of Scripture, where it is perfectly needleſs, and altogether impertinent. How far the true knowledge of one place depends upon

upon others, the reſt of the world, that do not boaſt ſo much of Scripture, do very well underſtand: but to heap on Scripture after Scripture to no purpoſe at all; but to make their followers Bibles ſtare again with turned down proofs, and the ſtrings and claſps to groan with being overcharged with doubled leaves, is much too ſmall foundation for them to call or think themſelves the only true diſpenſers of the word of God. And that wherein the excellency of theſe mens humour may be plainly perceived, is this, that the leſs the quoted Scripture is really for their deſign (ſo it does but ſound a little towards their meaning) the more it is admired, this arguing, long ſearching, and experimental ſkill in the Bible, and a more hidden and well digeſted art of applying of Scripture. I have a book, Sir, that teaches me how it is to be done upon that of St. Matthew; bleſſed are the pure in heart, for they ſhall ſee God. Now, Sir, to bring in all thoſe places of the Bible where the word pure is, may be done by a Scripture-leſs divine of ordinary concordance-parts; but to ſtuff in plenty of Scripture occaſionally, unexpectedly and wonderfully, is a peculiar privilege, and perfection of the godly.

The doctrine therefore muſt be this, that the ſaints of God are pure ſaints; nothing

that is impure can ſee God, nothing that is impure can come to God, for he that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him, Heb xi. 6. And again, Jude ver. 4. Behold the Lord cometh with ten thouſand——What! not unbelievers, but ſaints, pure ſaints: An unbeliever muſt not expect to be one of thoſe ten thouſand, he muſt not look to be one of that number; for he that expects to be one of that number muſt ſo number his days, that he may apply his heart to wiſdom, Pſal. xc. 12. he muſt be careful of his time, count up his time, and think upon every day; but eſpecially the great day, the day of Judgment. For as the Pſalmiſt has it, to day if you will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderneſs. And ſo, Sir, you may go on, with hear, voice, harden, heart; which you pleaſe. And this ſerves inſtead of telling you, what is meant by purity of heart, and what converſation fits a man for a viſion and fruition of God.

And thus much I thought ſeaſonable at preſent, to be ſaid concerning the preaching of the Nonconformiſts; wherein I would not willingly be ſo miſtaken, as to be thought to charge every one of them with that folly and frothineſs that is above-mentioned; for

I muſt acknowledge, that I know ſevera of them to be modeſt, ſerious and learned. But withal, I alſo know, that the ſmall inconſiderable triflers, the coiners of new phraſes; and drawers out of long godly words, the thick pourers out of texts of ſcripture, the mimical ſqueakers and bellowers, and the vain-glorious admirers only of themſelves, and thoſe of their own faſhioned face and geſture: I know, I ſay, that ſuch as theſe, ſhall with all poſſible zeal be followed and worſhipped, ſhall have their buſhels of China oranges, ſhall be ſolaced with all imaginable cordials, eſſentials and elixirs, and ſhall be rubbed down with Holland of ten ſhillings an ell; when as others of that party, much more ſober and judicious, that can ſpeak ſenſe, and underſtand the ſcriptures, but leſs confident, and leſs cenſorious, ſhall ſcarce be invited to the fire ſide, or be preſented with a couple of pippins, or a glaſs of ſmall beer with brown ſugar.

And as theſe people that are thus highly treated, have no reaſon to preſume upon their parts, improvements, and extraordinary inſpirations, becauſe they can utter forth abundance of ſcripture words, of very good concern and ſignification, if they were ſoberly applied: ſo, in like manner,

it were very well if they would not altogether judge of the bleſſedneſs of their endeavours, by the tumult running after them, or becauſe they find by experience, that they can force from people tears and ſighs, and ſuch outward ſigns of the hearts ſeeming to be affected; for all this and much more may queſtionleſs be done without either ſenſe, oratory or religion; long ſentences (ſuch as before mentioned) rattled forth as faſt and furiouſly as may be, with Chriſt, ſcripture, or the ſoul, every line; together with hands, ſhoulders and head devotionally managed, may be eaſily conceived to make weak and ſilly people gaze more, wet more, and wipe oftener, than any thing that our Saviour himſelf, or any of his apoſtles ever ſaid. And this I know to be certainly true, becauſe I have often ſeen people placed ſo far from the miniſter, that they could only ſee him make very concerned faces, and ſhew often the heavenly part of the eye, and might ſuppoſe by the great pains he took, that he was about buſineſs of very great weight and moment; and perhaps now and then, one ſingle melting word loudly pronounced, might come down, and no more; and yet ſuch as theſe weepingly inclined, ſhould be as full of all outward expreſſion of devotion,

tion, as if they were juſt then to be converted: and therefore I would not have them delude themſelves, and think that their hears weep at their preſſing religion more home, and ſearching the hearts more thoroughly than others; but at the noiſe, the tone, and fierce repetition of words. And I think I am not at all uncharitable, if I ſay, that many poor undiſcerning people, having oft-times ſo little grounds for being zealouſly moved, are as perfectly deceived as ever any body was, that took Sir Martin Mar-all's wide gaping, for melodious ſinging. And it is doubtleſs as eaſy a matter to make people cry and ſob again, without doing them the leaſt good, as it is to make a dottril ſtretch, or them yawn, without helping them towards heaven.

I have but one thing more to beg of theſe people; and that is, that they would not only ceaſe to call their preaching alone ſpiritual, illuminating, and I know not what; but alſo that they would not think that they can, or ever did pray by the ſpirit: for till I ſee their children ſpeak Hebrew at four years of age (which ſome ſay may come to paſs, if they be brought up in a wood, and ſuck of a wolf) and themſelves (without ſtudying) all thoſe languages that are mentioned in the ſecond of

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the Acts, I ſhall never believe it; but if they mean, they have ſeveral prayers of their own making, differing both in ſenſe and phraſe; or that they do not place every word after the ſame manner; but ſometimes put Eternal before Almighty, ſometimes Almighty before Eternal; or that they do not always confeſs the ſame number of ſins, but ſometimes put in adultery and ſtealing too, ſometimes adultery alone; then is this ſo far from having any thing of the ſpirit in it (in that ſenſe which they would pretend to) that it is no more extempore, than that this morning is read, bleſſed be the Lord God of Iſrael; and to morrow, O be joyful in the lord all ye lands: or that ſometimes we pray for rain, or fair weather; ſometimes for health or peace, according to our neceſſities: only with this difference, that this is printed, and by Act of Parliament, and what they ſay, is not. But ſuppoſe they come to that degree of confidence, as to begin at a venture; and having a private method, a ſtock of Scripture phraſes (to be brought in after any manner) with helpful ahs, hems, coughs, ſpittings, wipings; and admitting beſides rude expreſſions, improprieties, often repeated tranſitions (when invention fails) and the like, that they hold

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out their intended time: nay, furthermore, ſuppoſe they ſeldom or never ſay the ſame whole line, placed after the ſame manner; and that they do not confeſs, that by reaſon of their ſolitary lives, they are as wanton as the ſalacious ſparrow, nor pray unto God for ſyrup of barberries, nor deſire the Lord to give that ſame; and that they do not teach God Almighty how to defend the Trinity (as I have heard them do a quarter of an hour together) and how he is to diſtinguiſh between numerus numerans, and numerus numeratus; and that the rheum does not fall down oppreſſingly upon the ſpirit and lungs, but that they proceed very clearly and ſmoothly; yet ſtill there need be nothing of ſuch a ſort of inſpiration, which they mean; for there being ſo many ſeveral words in the world, it is not at all impoſſible for a man (if he ſhould ſo reſolve and make it his buſineſs) never to ſpeak the ſame whole ſentence in all his life. And as for their ſaying, that they can plainly perceive a difference between a prayer that is framed, and one that is ſuddenly and ſpiritually poured forth; I am ſo very unwilling to believe this, that if I do not procure a thin pale-faced hec, as rank a one as can be got in this town, that ſhares his time between

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ſwearing and curſing, and he ſhall be taught a long prayer, with a confeſſion of all the villanies that have been committed on this ſide the line ſince the flood, and well filled alſo with ſuch phraſes and words as they delight in; and being doubled capped, and having well learned his tone and geſtures, a meeting of theſe ſpirit diſcerners ſhall be called; and if this very ſmall ſaint thus accompliſhed (ſuppoſing he does not put in ſometimes an oath inſtead of, O Lord) does not wet as many handkerchiefs, and draw forth as deep and as many groans, as any of their greateſt pretenders to illumination, then will I never hear Common Prayer again: for if I could tell where to hear people pray miraculouſly, it were very imprudent to run after, or liſten to frail and mortal compoſitions.

And by the way, Sir, I would not have Papiſts pleaſe themſelves too much (as I have heard they have done upon my firſt letter,) with an opinion of their own prudence and preaching abilities, notwithſtanding thoſe imperfections, which I ſo freely diſcovered amongſt ourſelves; for by what I find, by chance, in one of their ſermons, concerning contrition, I perceive that they can perſecute a metaphor until it be as ridiculous as people can poſſiby endure to hear it. It begins

gins thus. The Falcon when he has taken his prey, he deſireth no more thereof but the heart, and therewith he is content; ſo our Lord Jeſus, when he had ranſomed us out of hell, he deſireth no more but a meek and a contrite heart of us: Therefore as the Falconer, ere he will give the heart to his Falcon, firſt he will cut it, and then take out the blood and waſh it: So muſt thou give thy heart to our Lord; firſt cut it with the knife of contrition, and then take out the blood of ſin by confeſſion, and after, waſh with ſatisfaction: and ſo with the knife of his paſſion, cut your hearts and not your cloaths; having in mind that the blade of this knife was made of the ſpear's head and nails, that his precious body and heart was thrilled withal; the haft was made of the holy tree of the croſs; and the wyrel was made of the crown of thorns that was about his head. Whet this knife on his bleſſed body, that ſo hard and cruelly was tormented on the croſs; make alſo the ſheath of thy knife, of the white ſkin of our Lord Jeſus, that was painted with red bloody wounds; then with the cords that he was bound to the pillar, bind this knife to the girdle of thy heart; and I doubt not, be thy heart never ſo hard, it will begin to break. It is doubtleſs a very ſtrange

heart

heart indeed, that will not ſuddenly break all in pieces at the noiſe of ſuch rhetoric. And whereas it has been obſerved, that ſome of our Clergy are ſometimes over nice, in taking notice of the mere words that they find in texts; ſo theſe are ſo accurate, as to go to the very letters. As ſuppoſe, Sir, you are to give an exhortation to repentance, upon that of St. Matthew; repent ye, for the kindom of heaven is at hand. You muſt obſerve, that repent is a rich word, wherein every letter exhorts us to our duty: repent, R. readily; repent, E. earneſtly; repent, P. preſently: repent, E. effectually; repent, N. nationally; repent, T. thoroughly. Again, repent roaringly, eagerly, plentifully, heavily (becauſe of h) notably, terribly; And why not, repent rarely, evenly, prettily, elegantly, neatly, rightly? And alſo why not A. Apple-paſty, B. baked it, C. cut it, D. divided it, E. eat it, F. fought for it, G. got it, &c. I had not time, Sir, to look any further into their way of preaching; but if I had, I am ſure I ſhould have found that they have no reaſon to deſpiſe our Church upon that account; and they cannot but ſee it themſelves, if they do but look over and conſider their own infirmities: And I would have them know, that what I ſaid in my former, was not intended to help on their undervaluing

dervaluing us, but our own amendment.

And as much miſtaken are the laity of this nation (which was the next thing I promiſed to ſpeak of) if there be any of ſo mean a judgment, and ſo idly and wickedly bent as to think that I deſigned to encourage them in the contempt of our own clergy, being always ſo very far from promoting any ſuch deſign, that there is no one in the world that ever was more ſenſible of the groundleſs and humourſome exceptions and prejudices, which ſome of thoſe ſmall and inconſiderable people have entertained againſt our clergy in general, than myſelf: into which, Sir, although in my former letter I did not think it requiſite to enquire, by reaſon the intention of that was only to look into ſuch things as to ſome few at leaſt, beſides myſelf, did ſeem to weaken the reputation and ſervice of ſome of our clergy, yet in this ſecond I judged it convenient to ſeparate their foppiſh and unreaſonable objections from ſuch imprudences and misfortunes which I mentioned in my firſt.

And in the firſt place comes rattling home from the univerſities, the young pert Soph with his Atoms and Globuli; and as full of defiance and diſdain of all country parſons, let them be never ſo learned and prudent, and as confident and magiſterial, as if he had been prolocutor at the firſt council of Nice,

Nice. And he wonders very much that they will pretend to be gown-men, whereas he cannot ſee ſo much as Cartes's principles, nor Gaſſandus's ſyntagma lying upon the table; and that they are all ſo ſottiſh and ſtupid, as not to ſell all their libraries, and ſend preſently away for a whole waggon full of new philoſophy. I'll tell you, Sir, ſays one of theſe ſmall whiflers, perhaps to a grave, ſober and judicious divine; the univerſity is ſtrangly altered ſince you were there we are grown ſtrangely inquiſitive and ingenious. I pray, Sir, how went the buſineſs of motion in your days? we hold it all now to be violent. I hear your old dull friend Ariſtotle drowned himſelf, becauſe he could not underſtand the flux and reflux of the ſea; if he were now alive, and good for any thing, we could ſave his life. I can preſently demonſtrate to you how it is to be done, if you will but lend me pen and ink; and ſuppoſe but the motion of the earth, and two or three more things that I ſhall tell you. Yes, but for all that, this youth of ſo much worth, ingenuity, inquiſitiveneſs and demonſtration, may be very ignorant, and be very much a coxcomb, and have ſo little grounds to contemn ſo worthy a perſon, that if the gentleman pleaſe to carry him into his ſtudy, and

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ſhew him his Plato, Plutarch, and ſome other of his Greek authors, the poor thing perhaps may find as much reaſon to hang himſelf, as Ariſtotle did for diſpoſing himſelf otherwiſe: for he never ſtands to conſider, that there be authors, ſuch as Euclid, Tully, Plutarch, and many others that have been for many generations of conſtant fame, and are likely ſo to continue, when as we find that curiouſly laid hypotheſis have their periods, and their credit much depends upon the humour of the world; and a country divine that is well ſkilled in thoſe books (together with ſuch as peculiarly belong to his profeſſion) may deſerve very good reſpect, and be of great uſe to the world; although he has not the convenience of every philoſophical news-book, nor can call every ſpot in the moon by it's proper name, nor has a letter ſent him of every new ſtar that peeps into the world. But to proceed, Sir, upon Sunday the Searching young philoſopher vouchſafes to go to church, the gentleman preaches concerning the reſurrection, and having ſhewn what method his text directs him to obſerve, he teaches his people according to the ſcriptures that Chriſt did certainly riſe from the dead, and that the ſame power is able to raiſe us alſo; and (although

though we ſhall have been long dead) to cal together all the ſcattered parts of our bodies, and to make of theſe, glorified bodies. Very dull, ſays the young deſpiſer; upon my word and knowledge very dull: What a good text was here ſpoiled, to divide it into this and that, and I know not what, when as it would have gone ſo eaſily into corpus and inane, or into three Carteſian elements? Beſides, like an old dull philoſopher, he quite forgat to ſuppoſe the motion of the vortexes upon which the grand buſineſs of the hypotheſis of the reſurrection altogether depends. But this it is to truſt people with texts, that cannot tell what to do with them. How many brave opportunities did the miniſter loſe of bringing in materia ſubtilis, and materia ſecundi elementi? If I had been in his place, I could have done it at leaſt eight times: and then he muſt go and droniſhly tell us, that the ſcattered parts of people that had been long buried and waſted, ſhould upon the ſound of the trumpet be all ſummoned together, &c. and never think to tell us, that the body which had been long abſorpt in ſix foot of earth ſhould break open the cortex of the grave; and freeing itſelf from the maculating dirt, the flat, the ſquare, and the round particles ſhould be all

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aſſociated; and combining themſelves into a celeſtial and well concocted maſs, ſhould become a ſhining and fixed ſtar of glory. And thus, Sir, he returns triumphantly to the college, not only very full of the vanquiſhment of the miniſter of the town, but alſo throughly confirmed in what he has ſo often heard; that all country-parſons, be they who they will, are the ſtrangeſt and moſt mean things that belong to the earth. But why ſo faſt, dear child? It it impoſſible that the word parſon, eſpecially if you put country before it, ſhould admit of any milder ſignification? And is it neceſſary that every man, though of very good worth and knowledge, if once he be ſettled out of the noiſe of the bells, and does not every day ſee the ſchools, ſhould preſently grow deaf and blind looſe all his memory and parts, and general ignorance ſhould ſuddenly ſurprize him, ſo ſoon as he moves his name off the tables? Perhaps it is but a report; and I do not apprehend but a gentleman may underſtand as well at Barnet, as at his lodgings in Lincolns-Inn-Fields; neither does he find any ſuch preſent decay and waſting of parts, ſo ſoon as his coach gets off the ſtones; nor ſuch great improvements of himſelf, when he is coming down Highgate Hill.

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The next deſpiſer of the clergy is the ſmall Ingenioſo or experimenteer; who having perhaps blown a glaſs, ſeen a paper-mill or a bell run, that knows within two houſes where the beſt chymiſt in town dwells; and dined once where one of the Royal Society ſhould have been; and looked another time into the door at Greſham, when the company was ſitting: He comes down with a receipt of a miraculous ſort of ginger-bread, with a little pot of double refined jeſſamy, and a box-full of ſpecific perfumed lozenges, and a little licenſed eſſence of orange, and he calls the miniſter and the chief of the pariſh together, and he falls to his ingenious tricks and operations, and freezes a diſh to the ſtool by the fire ſide; ſets up half a dozen tobacco-pipes, and then makes them fall into a mathematical aſtoniſhing figure: After this he deſires to withdraw, and puts claret and beer together, and brings them out unmixt: and then he calls for a glaſs of water, and with ſome few words, and a wet finger, makes the glaſs firſt to fret and complain, and then the liquor to ſparkle and foam; and they muſt be all fixed and wonder, and be alone muſt ſmile, as if he underſtood the reaſon. And ſo he rides up and down the country, and every town he comes at with a

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may-pole, he wonders what the Ariſtotelian parſon and the people mean, that they do not preſently cut it down, and ſet up ſuch a one as is at Greſham college, or St. James's park; and to what purpoſe is it to preach to people, and go about to ſave them, without a teleſcope, and glaſs for fleas. And for all this, perhaps this great undervaluer of the Clergy, and admirer of his own ingenuity, can ſcarce tell the difference between aqua fortis, and aqua vitæ, or between a pipkin, and a crucible, or a furnace, and a cloſe-ſtool. And beſides, he forgets to call to mind how many honourable and worthy Clergymen are now members of that Society (of which he knows no more, than merely to prattle) who have given ſo many and ſo large teſtimonies of their ingenuity, as do plainly ſhew, that one that is in canonical black, may look through as long a glaſs, and ſee as far into a mill-ſtone, as he that wears a light drugget: And it muſt not be denied, that a great part of what has been as yet, or is likely to be diſcovered amongſt them, muſt be attributed to the diligence and quick-ſightedneſs of eccleſiaſtical perſons, as well as others. I know there be a great many, who foreſeeing that it is much eaſier to undervalue and abuſe knowledge, than attain

to it; if they can but contrive a clearer tale, and charge it upon that Royal, Honourable and learned company, they reckon themſelves preſently much more ingenious than they that ſhould happen to find out the longitude, or a perpetual motion; but then let them caſt up their ſtories, and perhaps they may find that the unordained part of that Society may have rid upon as many pacing ſaddles, have weighed as many pikes, and are as ready to ſave the charge of ſnuffers, as thoſe that are in orders.

But ſtill, Sir, there be more contemners behind; for after theſe follows the young gentleman, newly entred into the modes, and ſmall accompliſhments of the town; who admiring himſelf in his morning-gown until about eleven of the clock, then it is time to think of ſetting the muff; and if he chance to find out a new knot for faſtening it, that day is very ingeniouſly ſpent. Then he walks three or four turns in his chamber, to make himſelf conſiderable; and looking in the glaſs, and finding it ſo to be (having turned down a new place onward in Littleton) he ſtretches forth, and in approbation of his own worth, traloes himſelf down the ſtairs: Then at the gate, it is to be conſidered, where he ſhall eat; after that,

which

which of the Houſes he ſhall go to; and if he brings home a little of the prologue, and learns but two or three of the players names, his memory in the evening will be commended, and his improvements acknowledged. And as for this gentleman, he having nothing (poor heart) to ſay againſt the Clergyman, he combs his peruke at him: and though the weather be temperate he walks the room, and ſweats very much againſt him; and by way of objection, now and then propounds three or four ſteps of a corant; and if he be ſo far entered into prophane, as to tell him, that he has brought him a new Pſalm from London, and then gives him in writing a bawdy ſong; he needs not be witty again all the time that he ſtays in the country.

But the great deſtroyers, Sir, are ſtill to come; for next appears the modiſh, grave, and well conſidering gentleman, that often calls himſelf to an account, and always finds himſelf full of weight and meaſure, but all the Clergy to be very light and contemptible for ſeveral reaſons. And in the firſt place, he obſerves, that divines are a ſort of people that mind only the inconſiderable things of this world; they never take notice how this duke's or that lord's livery differs from ano-

ther; and they will idly ſuffer many a nobleman's coach to paſs by, and never conſider the thing that is behind, or whether they be horſes or mares, Engliſh or Flanders. Which of them can tell the private paſſage out of Covent-garden, into----without aſking at the barber's ſhop? or where the ſeveral ambaſſadors lodge; where they dined yeſterday, and where they ſhall dine tomorrow? And then for the humour of the town, alas! Sir, there is not one divine of forty, that does or ever can underſtand any thing of it. How hard a matter is it to judge, whether it be beſt to dine at Speering's or to ſlide in afterwards; and what time of year and weather is moſt proper for the outward-room, and what for the inward? How much practical rhetoric is requiſite to make a coachman fully believe, that he ſhall have a couple of ſhillings, and at the ſame time, reſolve to let down the boot, and with a ſteady mind walk ſoftly out to a coffee-houſe, a little before you come at your lodgings? Again, what accuracy of palate and breeding is neceſſary to have a clear apprehenſion of a mighty and lofty diſh; and to do reverence and ſtrict juſtice to a glaſs of Florence, Champagne, Frontiniac, Bourdeaux, Languedoc, Flaſcon de vin. vin de Burgon-

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gne, vin de preſſorage, vin pare, vin de parole and taffalette: and to begin ſmall princes with a loach, and to end the emperors with a neat's tongue? Be not deceived, Sir, it is not logic, metaphyſics, fathers and councils, and all the reſt that ever can expect to know or do theſe things, or half of them. Beſides, if we conſider the great rudeneſſes that are oft-times by Clergymen committed, in barbarous managing of a hat, immoral picking of teeth, uncouth and unfaſhionable ſneezing, clowniſh pronouncing of words, that ſhould have been gracefully liſped, and rude and flat ſetting both feet upon the ground, when one ſhould have ſtood in tittering readineſs upon the toe for a congee: when we conſider, I ſay, theſe and five and fifty thouſand things more, we muſt plainly conclude, that it is only for great head-pieces, and men of birth and education, of prudence, and a mighty reach, to pretend to honour and reputation; not for poor unobſerving book-men that go in black. Then, to all this muſt be added, the vaſt ſkill that is required to the tendering a viſit, with approved and modiſh accuracy; that it be done punctually at the critical minute, neither before nor after; that the ſervant that comes to the door be duly ſpoken to, ac-

cording to the rule provided in that great affair: that the goloſhoes be left in their true and proper place, that the foot-boy be expert in obſerving his tutored diſtance, that he gives allowance for ſummer and winter; and that he never ſtands exactly behind, but bearing a reſpectful point or ſo, north or ſouth of his maſter. Then having got over all theſe difficulties, and made ſuitable addreſs, there is further to be weighed, whether the viſit is to be a ſilent viſit, or a ſpeaking one; and if any thing is to be ſaid, whether the viſiter is firſt to open, or to expect until diſcourſe be offered; and when, and in what order the health of the family is to be inquired into. Lack-a-day! ſays one of the accompliſhed, in what a lamentable condition I have ſeen a mortal Clergyman, when he has aſked for a ſon or a daughter that has been dead a month; whereas he ſhould have felt out all thoſe things by degrees, and never have run himſelf into the danger of a ſtumbling excuſe, for not knowing of it before; how will his pulling conſcience be put to it, to rap out preſently half a dozen ſwingers to get off cleverly? But ſtill, Sir, there be many things behind: It is no ſuch eaſy matter, upon my word, to judge how much of the handkerchief ſhall hang out of

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the coat pocket, and how to poiſe it exactly with the tortoiſe-ſhell comb on the other ſide: and if there be a peruke tobe ordered, where is the man of the church that can tell when it is to be done to Old Simon the king, and when, After the pangs of a deſperate lover? Heavens and ſtars! It is ſuch a taſk to be conſiderable, and of any moment in the world, that it would almoſt crack the brains of the moſt ſteady clergyman, but to hear repeated all the accompliſhments that are required to make up a man of worth. But then ſuppoſe a divine of extraordinary parts and quickneſs, and that has got, I know not whence, ſo much of our modiſh blood in his veins, as to apprehend, in ſome low degree, what makes men for ever bleſſed, and ſhould arrive to ſome ſet forms of being acceptable; how will they make ſhift for ſpeeches and compliments, paſſes and repaſſes, parties and reparties? Put the caſe, Sir, that a fair lady or perſon of honour, by ſome chance or other, drops a glove or handkerchief; Where is now, ſay they, your man in orders, that can preſently ſnatch it up in an extaſy, deliver it with bonne grace, and inſtantly ſay ſomething ſuitable to ſo great and ſudden occaſion? Nay, furthermore, ſuppoſe we ſhould give them

ſome of the grounds and elements of our being immortal, and lay down before them ſome of thoſe ineſtimable principles, by which we become excellent and admirable in the eyes of men, women and children; and ſhould diſcover to them ſome of our ſeveral vows to God, as I am a ſinner, Madam; as I hope for mercy, Madam; as I beg your pardon, Madam: As alſo ſome of our raptures and heights, as I am a ſinner before God and your ladyſhip; as I hope to find mercy in heaven, and in your ladyſhip's breaſt; as I deſire to commit myſelf to God and your ladyſhip's diſpoſal; as I deſire to obſerve only Moſes's and your ladyſhip's commands. Nay, to all this ſhould we throw in ſome of our gentle and very helpful words; as, intrigue, harangue, obligation, devotion, altars, ſhrines, ſacrifices, guſtos, flambos, contraſtos, and Orlandos Ferdinandos: I ſay, ſuppoſe a tender-hearted gallant, having a little pity and compaſſion for the low condition and ſtyle of the Clergy, ſhould unboſom and reveal himſelf after this free and open manner, yet ſtill black is black; for there is ſo ſo much of native gentility in the juſt uſe and nicking of theſe things, and ſo much of myſtery in the right humouring of a faſhionable word, that there is but

but very ſmall hopes that any Clergyman ſhould be ever happy or valuable in this life. But ſtill, Sir, we forget the great buſineſs of mankind, the writing of letters: Where is the divine that can do it, either to miſtreſs or friend, as a man that knows the world, the humour of the town, and that has liv-ed upon, eat and read men? And ſuppoſe we ſhould beſtow upon a poor low think-ing black coat, one of our beſt forms, ſuch as follows; it is five to one he would com-mit ſome eccleſiaſtical blunder or other, in ſetting his name too near, or in the folding or making it up.

Moſt bright and tranſcendental Madam,

I Preſume by the interceſſion of this coarſe and erroneous paper, to arrive at your fair and infallible fingers; and to pay the utmoſt tribute of my devotion at the high altar of your perfections. The great concern, Madam, of my life, now, is only to ſacrifice the poor remains of it to your intrigues, and to make all my intereſts and inclinations to be obſervant of your commands, and to do homage at the ſhrine of your virtues. Nay, Madam, I am in ſome curioſity, whether I be above or this ſide the heaven's canopy; for no ſooner was I beamed upon by your ſhining ladyſhip, but I ſeemed preſently to be altogether taken up. The delicacies of the palate are to me grown all inſipid; and it is the contemplation, Madam, of your glories alone, in which I can find any ſatisfying guſto. In fine, Madam, were there not hopes of ſeeing once more your angelical ſelf, and receiving ſome benediction from the flambos of your eyes, I could preſently reſolve to commence blindneſs; and were it not for the oriental

fumes that come from your breath, it ſhould not be long before I put a period to my own. Should I, Madam, go about to make an harangue anſwerable to all thoſe jewels that lie from your eye-lids to your fingers-ends, it muſt be as lofty as Teneriffe, and as long as the equinoctial line: and therefore inſtead of that, I have nothing elſe to proſtrate at your feet the everlaſting diſpoſal of,

Madam,

The moſt devoted of all your vaſſals,

And the meaneſt of your foot-ſtools.

Alas! alas! a clergyman muſt not expect to write thus; his blood is ſo low and creeping, that it can never be inflamed to this pitch of paſſion and expreſſion, with all the lovelineſs in the world. Now, Sir, would it not vex any creature upon earth, to ſee trifles and feathers, knots of ribbon, cringes, viſits and devoirs, a few faſhionable words and phraſes, and a form or two of a fantaſtic letter, and a very little beſides, to undervalue charity and piety, real worth,

and ſubſtantial knowledge, only becauſe it is in black, and the name of it is a divine?

I have nothing more, Sir, to ſay to theſe people, only it would be a delightful thing if any of them upon what I now ſaid, ſhould miſtake me as thoroughly as the Anſwerer did about Greek and Latin, Prefaces and Diviſions, Patrons and Chaplains; and preſently cry out, that I am againſt all meat and drink, guſtos and flambos, altars and ſacrifices, feathers and garters, perukes and goloſhoes, head and heels, body and ſoul of the laity: for I ſuppoſe, notwithſtanding any thing that I have ſaid, a man may put on a new ſuit twice a week, eat and drink of the beſt he can procure, have all his faſhionable dreſſings, and modiſh attendants, and yet be modeſt and diſcreet, and not think it any vaſt breach of elegance, to toſs his head at a clergyman, becauſe his hair may be ſhorter, nor to deſpiſe him to dirt, becauſe he is conſtantly obliged to the ſame canonical habit.

But this laſt, Sir, that I was juſt before ſpeaking of, is but a vow to God; man, a great looker over his ſhoulder; a ſilent and moderate deſpiſer of all eccleſiaſtical perſons; that only profeſſes by his troth, and

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as he is a gentleman and a ſinner, that there is nothing in nature to be found ſo altogether ignorant of human affairs, and ſo empty and inconſiderable as a clergyman; for after him comes the tearer and confounder of all that belongs to divinity; that troubles not himſelf to reaſon out the point, whether a perſon in orders may not poſſibly underſtand as much, ſpeak and write as well, and do as much ſervice in a nation as others; but to make it all ſure and ſhort, ſwears it home, that they are all of them a company of mean and undiſcerning people. Now, Sir, what great judges theſe are, and by what meaſures they proceed; and how likely they are to be very ſevere diſcerners of what is worthy, and what is not, may be eaſily ſeen by thoſe deadly witty arts they make uſe of to diſparage that holy profeſſion; and by which alſo they would raiſe themſelves the reputation of men of parts and wit: And the firſt thing wherein they are ſo ſevere and ſatyrical, is upon their names and habits. And you may ſoon ſee, Sir, the portion of wit that is amongſt ſome of them, and the ſmallneſs of their objections; when to ſay, There goes a black coat, ſhall be reckoned a very good and ſpecial fancy;

or

or to ſay, Here is to you parſon, or, good morrow parſon; if the word parſon be humourſomely and ſlurringly pronounced, (as ſome of them can do it) if well conſidered, is a very notable abuſe. And I'll warrant you, that arch blade that looked upon a married miniſter, and aſked him how Mrs. Parſon did, thought himſelf in little leſs than a rapture; and it was well, if he did not preſently go to bed, and take a doſe of diacodium. But if a Clergyman chance to meet an Old Teſtament wit, and that he ſets into his tricks and drollings; then he muſt expect to be called Levite: And that you may not think his fancy to be ſtinted, ſometimes he calls him Tribe, ſometimes Leviticus, and for variety ſake, at other times, Numbers. I need not, Sir, go about to commend theſe, they having been ſo often approved. But of all the wags, and ſly ones, that thus play upon a Clergyman, he certainly is moſt dreaded, that cals him doctor; which if it be ſpoken with the utmoſt keenneſs of intention which that word may admit of, it goes the deepeſt into the bones of any thing that can be ſaid. I cannot forget (before ſaſhes and broad hats came into faſhion) how much I have ſeen a ſmall

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puny wit delight in himſelf, and how horribly he has thought to have abuſed a divine, only in twiſting the ends of his girdle, and aſking him the price of his brimmer: But that fancy is not altogether ſo conſiderable now as it has been in former ages.

Another witty way they have of undervaluing this profeſſion is, that they will not go to church: as if a man of a very ordinary reach and fancy might not ſtay at home; or if they do go, they will ſpend their time in talking and laughing, when there is no occaſion at all for it, nor reaſon to do it: For as I was concerned in my former, (and alſo in ſome part of this) that there ſhould be ſuch diſcourſes uttered by ſome, as might tempt the people to abuſe and ſlight the preacher; ſo I am as much concerned now, that there ſhould be ſuch idle, foppiſh, and extravagant people, that ſhould undervalue the whole profeſſion of the clergy at a venture, from the higheſt to the meaneſt; let their carriage and behaviour be in all circumſtances grave and unblameable, and let their ſermons be as ſerious, judicious, learned and profitable, as pen can write; for although it be to no purpoſe to deny, that by reaſon of the

the unhappy education of ſome, the low condition of others, and the wilful miſcarriages of a third ſort, many of our Clergy are often ſlighted and diſregarded; yet on the other ſide, it is nothing but perfect madneſs, ignorance and ſtupidity, not to acknowledge that the preſent Church of England affords as conſiderable ſcholars, and as ſolid and eloquent preachers, as are any where to be found in the whole Chriſtian world. And if theſe people would but a little examine themſelves, and not count every oath, curſe, abuſe of Scripture, and the like, for wit, humour, judgment, and every thing, they would find themſelves not ſo wonderfully overſtocked with ingenuity and knowledge, as utterly to deſpair of receiving from the pulpit any uſeful advice and information. And I have oft-times much wondered, that ſuch as make ſo great pretences to wit and accompliſhments, ſhould pitch upon ſo eaſy a method of being admired, and valuable in this world; when as they ſee, that the grounds upon which they endeavour to be ſo famous and illuſtrious, are ſo preſently apprehended, that the low-born coachmen, carmen and porters, are come to as great perfection as the loftieſt

of

of theſe ſpeakers. That certainly was a pretty attentive child, who, as he was lighting himſelf home upon a Saturday night (after his work was over) was heard to ſay over, and ſought all the oaths and curſes that he had learned in the whole week, from his ingenious and eloquent maſters. And I cannot but approve of the modeſty of that youngſter, who being highly pleaſed with that excellent fancy, *viz.* Son of a whore; and not happening conveniently of tapſter or drawer to ſpend himſelf firſt upon, was forced to break his mind to an oyſter-woman; and ſo being once entered, the youth ſoon improved; for afterwards, if the candle burnt not clear, or the pipe had a crack in it, or his horſe ſtumbled, or dog or bitch lay in his way, they were all ſons of whores. Nay, if a trial in Weſtminſter-hall goes not right, the very caſe itſelf is a ſon of a whore caſe; and that purge that gripes, or gives a ſtool more than ordinary, is a ſon of a whore purge. I know, Sir, that theſe huffing deſpiſers of all black coats think they urge very hard for the neceſſity of their thundering and terrifying ſtyle; by ſaying, that the degenerate part of the world, were it not for that, would grow

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ſaucy and unmanageable; and the unworthy and mean ſpirited creepers would make no difference between themſelves and the brave and bold commanders of the age. Curſe (ſay they) the groom or oſtler three or four times luſtily, juſt before you go to bed, and your horſe will very near caſt his coat, and begin to ſhine by the morning; and give a drawer half a dozen granadoes as he goes down the ſtairs, and if he be ſo irreligious as to bring you up any thing but true terſe, you will for certain ſhortly hear that he has murdered his maſter, and hanged himſelf with his own garters. In ſhort, Sir, were not people quickened to duty and obſervance, by ſuch briſk and remarkable expreſſions, the world muſt ſuddenly end, and the very gentry of the nation would be as much neglected and diſobeyed, as we find the modeſt and cowardly Clergy now to be. Indeed, it is great pity, but that gentlefolks ſhould be duly reverenced, and attended upon. But, I was thinking, Sir, (ſuppoſing ſwearing and curſing be ſo very neceſſary to the ſtanding government and a welfare of a nation) that a ſmall inſtrument (about the ſtatue of Puginello) might poſſibly be

be ſo contrived with two rows of ſtops, one for ſwearing, and another for curſing, that might upon all occaſions expreſs itſelf with as much diſcretion, propriety and elegance, as the very owner of the little tool ſhould be able to do himſelf. But then indeed, Sir, as to the extemporary and occaſional wit that is oft-times ſhewn in abuſing the Holy Scriptures, that muſt never be attempted by ſuch a gentleman of wainſcot, but muſt be performed by human mouth itſelf; for there is ſo much of ſuddenneſs of apprehenſion, and experimental ſkill in the application of Scripture, that is requiſite to that buſineſs; that to go about to perform it by holes, ſprings, or wires, would be much more difficult and chargeable, than Paradiſe, or Sands's Waterworks. For ſuppoſe, Sir, a gentleman going to dinner to —— houſe, and walking through the narrow alley, miſtakes his way; then, Sir, what engine upon the ſudden, of wood, or paſtboard, (but gentleman himſelf) could preſently ſay, Strait is the gate, and narrow is the way, and few there be that find it. Do you ſee, Sir, how hard it is! There is not ſuch a place again for that occaſion, and for that very particular

alley

alley in all the Bible. Well, Sir, he proceeds, and coming at laſt to the great houſe, he knocks at the gate, and the porter being not juſt at hand, then comes out that of the Pſalmiſt, *Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors*, &c. Upon which, the porter hearing ſuch great wit and divinity at the gate, preſently runs, and opens; the gentleman enters, and there finds a ſervant ſweeping; then comes very properly that of the prophet, concerning the beſom of deſtruction: For indeed, what more exactly like the deſolation of Babylon, than the ſweeping away a little dirt out of a court-yard? After this he walks into the hall, where he happens upon the butler, and two jeſts; Good morrow Pharaoh, ſays he, (for you know, Sir, Pharaoh had a butler) where is your maſter, Pilate? for you know alſo, Sir, that our Saviour was carried into the common hall. Where by the way, Sir, you muſt obſerve, that a true wit is as good in the inſide of the houſe, as at the gate. Dinner time draws nigh, and ſoon after the victuals appear: The gentleman is deſired to ſit down: No, he ſhrugs, and begs pardon: having read, that the firſt ſhall be laſt, and the laſt ſhall be firſt; and

then

then he ſhrugs again. However, at laſt, Sir, we fall to; and amongſt other good things, there is ſomewhat that requires muſtard; upon that he deſires his neighbour to remove a little of the mountain to him; for if ye have faith like a grain of muſtard-ſeed, ye ſhall remove mountains. By and by, Sir, half a dozen chickens are brought in; which preſently he commends for a diſh of very fat jeruſalems; becauſe of, O Jeruſalem, Jeruſalem, thou that killeſt, &c. though if he had pleaſed, he might as well have called them a diſh of prophets, or a diſh of would-nots: for you know, Sir, Jeruſalem, prophets, chickens, and would not, are all in the ſame verſe. In ſhort, Sir, my lord-mayor himſelf cannot provide a greater number of diſhes, than this gentleman ſhall have always in readineſs divine fancies; nor leſs ingenious can he ſhew himſelf to be in his return (if there be occaſion) than he was in his coming; for a child cannot drop before him in the ſtreets, but preſently, Tabitha, ariſe; be it boy or girl; nor a porter eaſe himſelf of his burden, but, Come unto me all ye that are heavy laden, &c. nor a water-bearer be at the conduit, but, Paul may plant, and Apollos may water, &c. I know

know not, Sir, how many there be of this ſort of people in the world, who have nothing to ſay againſt a prieſt, but only to ſwear more than ordinary in his company, or to apply a few Scripture-words, with impudent nonſenſe. If there be no ſuch at all, then what I have now ſaid, belongs perhaps to thoſe that dwell at the moon. But if there be, I would to God, that (in the mean time, 'till they come to ſome ſenſe of religion) they would in ſome meaſure conſult their own credit and reputation; of which, if they be ſo nice and tender, as upon all occaſions they pretend to be, they might plainly perceive, that this their childiſh way of ſcoffing at God and his immediate ſervants, is ſo far from leading towards wit or honour, that it is nothing elſe but dry, blunt, infacetious atheiſm.

And ſeing, Sir, we have been now ſpeaking of ſome that think themſelves the very princes of the age and wit, it may not be amiſs to hint alſo at other more modeſt ſort of people, who are not for ſuch notorious ſcoffing at God, and ſwearing down towers and ſteeples; but yet having but a ſmall opinion of religion, and little regard to honeſty and conſcience; (wit and

and humour ſerving inſtead of that) they muſt needs undervalue, and laugh at all ſuch whoſe duty and ſerious employment it is to explain the Scriptures; and from thence to exhort to all meekneſs, temperance, and righteouſneſs; thoſe, I mean, who, if they can but cheat a little boy of his link and livelihood; blow out a poor man's candle, and make him prick his fingers; beat down a baſket-full of the biggeſt apples, pawn a young gentleman for the reckoning, and then call it by the right name; they are in their own opinions very much wiſer than all the grave and formal clergymen in the nation; who are commonly ſo very dull as to think that one that is in the prime of his fancy, invention, gayneſs, frolick, and atchievements, ſhould ſubmit to ſet forms, and to eat drink, and walk the ſtreets by canon.

Now, Sir, I muſt needs ſay, ſuppoſe a very ancient and ſolemn profeſſor of cobling be very intent upon the great buſineſs of reparation, and all things promiſing highly well; the awl glides nimbly through, the candle conſents, and burns very clear; nothing of fear, cloud, or diſappointment appears; but he ſings or thrums

thrums at the great likelihood of the reſtoration of the ſhoe; ſeeing nothing but that the evening may cloſe well, his ſleep be undiſturbed, and his endeavours be crowned with being paid next morning; on a ſudden, Sir, ruſhes upon him darkneſs, deſpair, and a ſprightful gallant; that ſpoils all his hopes, ſhatters his tune, and in ſhort, with one puff, blows out every bit of his burning candle, and bloſſoming deſigns. Now, I ſay, this was very well blown; for if coblers ſhould not ſometimes be fruſtrated in their plots and contrivances, but ſhould always ſucceed in their briſk and jolly humour, without diſturbance or interruption; they might in time come to diſreſpect the great maſters of fancy, and place too much confidence in the old ſhoe part of the world. But for all that this great and juſt diſappointer may go to Church next Sunday; and give due reſpect and attendance to his inſtructor, notwithſtanding he did ſo utterly defeat the cobler. I alſo deny not, but that he that in the evening lets in the air at three or four windows may poſſibly keep people from ſleeping too ſecurely, and preſerve their houſes from being afterwards burnt. But ſuppoſe a divine has a mind

mind to walk right on to his lodgings, and not to make ſuch remarks and obſervations in his paſſage; there is no reaſon that he preſently ſhould be counted a ſenſeleſs ſot, and others the only wits and humouriſts of the age. For you know, Sir, if the night be very dark, and people be but faſt aſleep; windows, commonly ſo called, are very frail, and frangible things; and they will eaſily give way to a cudgel, though clowniſhly and unhumourſomely applied; as well as if directed by the moſt ingenious and frolickſome hand: Whereupon I ſay again, as we ought to take ſpecial care, that we do not ſet too low an eſteem upon theſe enterprizes; ſo on the other ſide, not ſo to overvalue them, as to think but that our forefathers poſſibly might have attempted ſomething in this great kind: And therefore if the Miniſter, in his ſermon, gives ſober rules and advice to live peaceably and modeſtly, and to make ſatisfaction for offences committed, he may with much more reaſon be believed, and liſtened to, than wondered, or laughed at; for the jeſt is never a whit the leſs, though the glaſs be paid for. I have alſo (according as my occaſions would permit) taken into ſome conſideration, that great af-

fair of apple-ſpilling. And I am thinking, Sir, if the baſket ſtands a little leaning againſt the wall, or ſloping upon a board, and that the apples be very round, and the ſurprize be very ſudden, and that the meditating governeſs be very old, ſtiff, or lame; I do then verily believe that much of the lamented fruit may get into the kennel, before it can poſſibly be recovered. But ſuppoſe there be not ſuch great advantages to make all things thus eaſily hopeful, and yet that the contrivance is ſuch, that the humour takes, and the frolic ſucceeds; however let us behave ourſelves with ſome calmneſs and moderation, and not as if we had killed a giant, or ſlew the dragon. I muſt therefore always confeſs, that I did more than a little admire at the ſmooth and even temper of that gentleman, who finding a pail of Iſlington milk ſtanding all alone at the door, and pouring it out every drop into the ſtreet, went on as unconcerned about his buſineſs, as if he had done nothing but waſhed his hands that day; whereas if ſuch a ſpecial opportunity had fallen into ſome other humouriſt's hands, who was apt to overplume himſelf upon ſuch enterprizes; he would have run preſently back, to have told it at his lodgings; have counted himſelf

ſelf as great a wit as Ben Johnſon, Fletcher, Beaumont; and have utterly deſpiſed all the ſtarched humourleſs black-coats for ſix weeks after, becauſe of the great adventure of the milk.

If I were at leiſure, Sir, I might alſo briefly mention another ſort of more ſhrewd and judicious deſpiſers: who have a very ſtrange opinion of religion, Scripture, and the Clergy. But they profeſs it not out of humour, frolic, or any prejudice; but that they have looked far back into the hiſtory of the world, obſerved the riſe and decay of kingdoms, conſulted the laws and inclinations of human nature, and have very well weighed and examined the niceſt circumſtances, and poſſibility of things; and hereupon do very much wonder, that ſuch thinking creatures as men, ſhould be ſo long deluded with bugbears and tales; and the groundleſs traditions of the miſtaken and impoſing prieſts. And I need not, I ſuppoſe, Sir, tell you, that theſe are the diſciples of Mr. Hobbs. And what ſtrict weighers, and punctual examiners of things theſe are like to be, you may very near gueſs, by the eaſineſs of their converſion to his doctrine and opinions: One he comes, and ſays, he is very confident that Mr. Hobbs is a gentleman,

and a great diſcoverer of truth; for he hears of ſeveral very accompliſhed and creditable perſons, that do very much admire the old gentleman, and are cloſe adherers to his principles; and therefore he is reſolved to be a fine perſon too; and to be as accompliſhed and creditable as they; and to believe all, ſay all, and admire all, that they believe, ſay, and admire; ſo ſoon as any body would be ſo kind as to tell him any one thing that Mr. Hobbs holds; for if he could but get it once by the end, let him alone for the improving and management of it: Another ſays, he is altogether as ſure that all the world is in a miſtake, except Mr. Hobbs and his followers; for that he was lately at a Meeting, where a friend of his aſſerted right down atheiſm to the very teeth of a Clergyman; or, that if there were any God at all, it muſt be a kind of wooden god, ſuch as Mr. Hobbs's god: And he knows this friend of his to be ſo much a gentleman, and of ſo much integrity and conſideration, that he would ſcorn to ſay any ſuch thing, if he had not well examined it, and found reaſon to conclude ſo; and therefore for his part, he ſhall take his word and judgment concerning the buſineſs of a God, before any methodical prieſt that dotes upon his Bible. Yes, ſays a third, Mr. Hobbs's

Hobb's philoſophy is certainly the only philoſophy; he muſt needs be a brave man: I durſt almoſt ſwear, ſays he, that what he holds is abſolutely true, let it be about what it will; or elſe ſuch a one would never have ſhewn ſo much ill breeding, and encouraged ſo much error, as to begin his health with ſuch ceremony and obſervance. If it pleaſe the fates, the next company I come into, I'll put it about, two in a hand, upon my word, and it ſhall run, To Mr. Hobbs, and the utter confutation of all ſpirits and ſpiritual men; and ſo he is ſufficiently entered, and faſt enough. O, by all means, ſays a fourth, Mr. Hobbs muſt needs be in the right: I'll pawn half my eſtate upon it, that he is: he ſhall diſpute with all the eccleſiaſticals for a hundred pounds of my money. For he perceives now where the pinch of the buſineſs lies; for he has worn him above this half year in his pocket, day and night, and has above twenty places of moment turned down; ſome before, and ſome after the candle was out. O, ſays he, how ignorant, and deadly cold am I, if by chance I leave him at home; he is a great deal more comfortable and warm than a ſquirrel in the ſleeve. But if you happen upon one that has worn the philoſopher ſo long, that

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two or three of his phraſes are got through his pocket, and at laſt have inſinuated themſelves into his temper; he proves preſently a chairman in all companies: And if he looks but upon a Clergyman, he is as great a prince as ever Mr. Hobbs gave power to. Then, come Sir? ſays he, Come now for your immaterial ſubſtances; have you ever a one about you, Sir? I hear that you are much acquainted with them; you live by the ſpirit, Sir; it is a wonder that you ſhould not have one in your pocket: I have got honeſt material Mr. Hobbs in mine. I could ſhew you for a need, Sir, ſpirit of wine, ſpirit of ſalt, or ſpirit of hartſhorn; but I have enquired, and never could get, or ſee any ſpirit of ſubſtance, ſpirit of ſubſtance! that's fine indeed. What, eſſence of eſſence? pretty I profeſs. Indeed we have had a very curious time of it, a company of very ſeeing prieſts, and ſearching philoſophers; that ſhould go on, and teach one another ſuch plain, palpable, and manifeſt contradictions. Aſk them how ſuch an effect comes to paſs; it is done, ſay they, by an incorporeal ſubſtance. Wonderfully acute indeed! that is, by nobody, or by a nobody body, or by a nothing thing. It was very well for this nation, that Mr. Hobbs

Hobbs was born at laſt; and half a dozen of us, of willingneſs and parts, to underſtand him, otherwiſe the world had continued in a brave blind condition. It is not, Sir, to my purpoſe, at preſent, to meddle with, or examine their maſters principles: But I much wonder, ſeeing they may be daily convinced how much he has been miſtaken in his mathematical attempts, that they ſhould take his bare word, and believe him not to be failing in his other writings; becauſe he confidently ſays he proceeds by evident connexion and demonſtration. And whereas heretofore it was a work of many years ſtudy and ſeriouſneſs, that could entitle one but to be ſuſpected of Atheiſm; now he that has but ſeen Mr. Hobbs's boots, and can make but a mouſe-trap, is as fully privileged as if he could pluck up the earth by the roots, or make a man.

I believe, Sir, there may be ſeveral others that without any reaſon at all are ill affected towards the Clergy. One thinks that whatever epiſcopacy be, yet the lands thereunto belonging are not *jure divino*; another is of opinion that the Clergy muſt by no means ride; becauſe they are to go, and teach all nations. And others there be, who are therefore againſt tythes, becauſe they think they

they give them. But theſe were partly mentioned in my former; and if they were not, it is all one; for I can ſay no more at preſent, being ſuddenly ſent for into Devonſhire; where I expect to find ſuch employment, as will certainly ſecure the world, from me being ever troubleſome in this kind again. I am, once more,

SIR,

Your humble Servant,

MAY 2d, 1671. T. B.

END OF THE FIRST VOLUME.